The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

Vol. XXII., No. 12. Whole No. 570 } NEW YORK, MARCH 23, 1901. {Price per Copy, 10c.

Contents

C.W. Daniels McCullagh Collage 1901

TOPICS OF THE DAY:

Death of Ex-President Harrison . . . 337
Mr. Carnegie's Gifts and His Gospel of Wealth 339
Utah's Polygamy Bill 339
Gambling Among Women 340
Work for Convicts 340
Peace Negotiations in the Transvaal . 341
"End of the War" in Caricature . . 341
President Hadley's Fear of an Emperor 342
To Expel the Negro from the South . 342
Russia and Manchuria 343
Portraits: Two New Appointments . 343
The Sweat-Shops of Chicago 344
Topics in Brief 344

LETTERS AND ART:

Individualism as the Keynote of Nineteenth-Century Literature . . . 345
The Search for a Universal Language . 345
New Reminiscences of Early Victorian Authors 346
A New Department for the Public Library 346
Latest Literary and Educational Movements in Germany 347
Professor Dowden on the Poetry of Kipling 347
Mr. Howells's Estimate of George Eliot 348

SCIENCE AND INVENTION:

An Important Patent Decision . . . 349
Effect of Milk on the Blood 349
The Largest Camera in the World . . 350
Improvement of the Phonograph . . 350
The Senses of Savages 351
Underground Wireless Telegraphy Impossible 351
Filth in Sausage-Skin 351
Science Brevities 351

THE RELIGIOUS WORLD:

The Critics and the Christ 352
Is Life in a Flat Unfavorable to Religion? 353
Has Cardinal Vaughan Become a Convert to Dr. Mivart's Views? 354
Some Common Misinterpretations of Doctrine 354
Are Religious Communities a Source of Danger? 356
Potsherd Literature and the Bible . . 356
Religious Notes 356

FOREIGN TOPICS:

Ireland at the Beginning of the Century 357
Portraits: Irish Leaders of To-day . 357
More European Opinion on American Competition 358
Will Italy Leave the Triple Alliance? . 359
Canada and the Steel Trust 359
American Children 360
Death of a Progressive Japanese Patriot 360

MISCELLANEOUS:

Current Poetry 361
More or Less Pungent 362
Current Events 363
Chess 365

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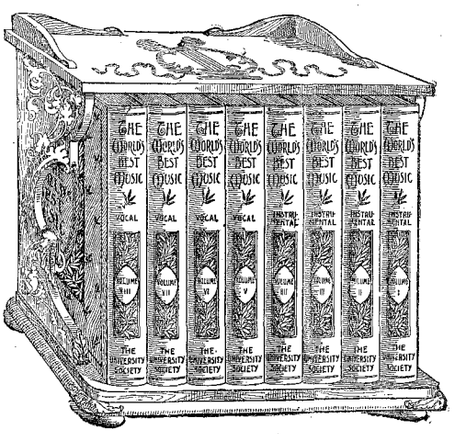

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A Letter from a Member of Last Year's "Literary Digest" Party

403 South Main Street, Fall River, Mass.
March 10th, 1901.

Messrs. Henry Gaze & Sons.
113 Broadway, New York.

Gentlemen:—I take great pleasure in saying I was a member of your European party last summer and look back upon the excursion with the greatest of pleasure. It has afforded me (as well as my friends) many hours of joy and delight during the winter months. It was one series of happy hours from the time we left New York in July until our arrival there in September. Although I cannot go myself this summer I hope I may have the pleasure of accompanying you on another tour as charming and as well arranged, at some future time. I have friends to whom I would like to recommend your plans. Will you kindly send me one of your itineraries and oblige, Yours truly,

(Signed) Miss E. F. KEYES.

A Splendid Tour has been arranged exclusively for LITERARY DIGEST readers and their friends. A beautiful illustrated program of the tour giving complete details and all necessary information will be sent to any reader of THE LITERARY DIGEST on receipt of the inquiry blank below. The same tour was taken, under the same management, last summer, by a party of 115 persons. All were greatly delighted. Read below a few more of their letters.

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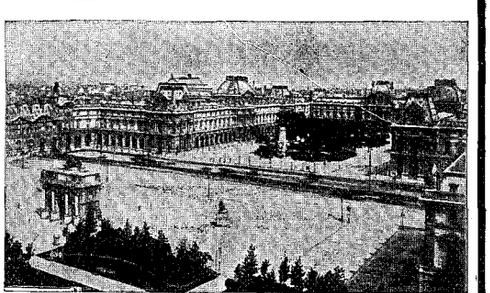
Everything High Class. Every important detail will be carried out in a liberal and high-class manner, and all things necessary to the comfort of the party are anticipated, provided for, and included. The Atlantic steamers are high-class; the hotels selected are invariably good, and in many instances the very highest class; the railway travel will be second-class, the almost universal mode of railway travel among the better classes in Europe.



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MORE LETTERS FROM THOSE WHO TOOK THIS TOUR LAST SUMMER.

Mr. Howard E. Yarnall, Philadelphia, writes: "Our summer tour was a complete success, the itinerary having been carried out in every detail; the party never missing a train at any point. Much of the pleasure of the party was due to the efficient conductors furnished by Henry Gaze & Sons, and to the personal oversight and untiring energy of those in charge to see that all were as comfortable as possible. I can cheerfully recommend to any one contemplating a sight-seeing trip, who wishes to see the most in a short time and be relieved of the cares of baggage and the many inconveniences of traveling abroad, to join one of your parties."

The Misses Katherine and Jennie Moore, Philadelphia, write: "Our expectations were more than realized while members of the tour, which was so admirably carried out under your direction. You succeeded in assembling a most congenial party, and procured for us gentlemanly, painstaking couriers, and saw that the program was carried out even to the most minute detail."

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Secure Membership Now, LITERARY DIGEST readers are now booking for this tour. It is advantageous to secure membership early. Send for program.

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HENRY GAZE & SONS, 113 Broadway, New York.
Gentlemen:—Please send me full particulars and descriptive matter concerning the LITERARY DIGEST EUROPEAN TOUR for 1901.

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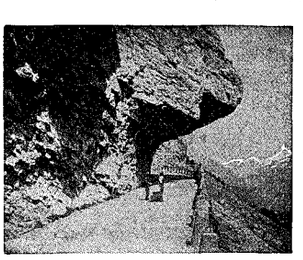

IN THE ALPS

R. H. CRUNDEN, LL.D.,
General Manager,

HENRY GAZE & SONS, 113 Broadway, New York.

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The Literary Digest

VOL. XXII., NO. 12 NEW YORK, MARCH 23, 1901. WHOLE NUMBER, 570

Published Weekly by
FUNK & WAGNALLS COMPANY,
30 Lafayette Place, New York. 44 Fleet Street, London.
Entered at New York Post-Office as Second-Class Matter.

TERMS OF SUBSCRIPTION.

PRICE.—Per year, in advance, $3.00; four months, on trial, $1.00; single copies, 10 cents.

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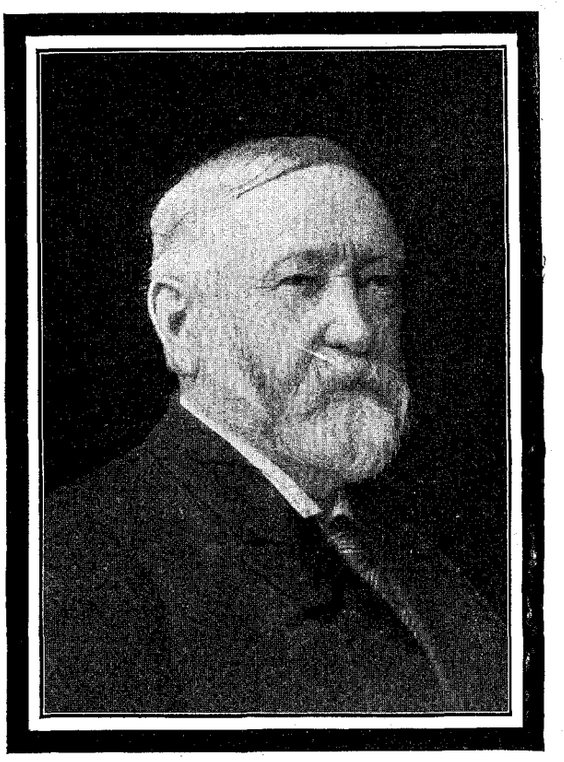
TOPICS OF THE DAY.

DEATH OF EX-PRESIDENT HARRISON.

THE end of ex-President Harrison's life found him enjoying the respect even of his critics and the attention of the entire American people. Some of his recent utterances—and notably his speech at Ann Arbor—could hardly have roused a wider discussion if he had occupied a high position in the Government, and "whatever may be thought of some of his views concerning pending questions," says the New York *Sun* (Rep.), "no doubt is possible regarding the motives which led him to express them." The New York *Journal*, as strongly Democratic as *The Sun* is Republican, declares that "when the historian of the next century appraises the merits of the Presidents of the United States, it will not be Benjamin Harrison who will be described as anybody's grandson, but William Henry Harrison who will be distinguished as Benjamin Harrison's grandfather."

It was as a lawyer, the newspapers seem to agree, that ex-President Harrison excelled. His gallantry during his three years' service in the Civil War, during which he rose from colonel to brigadier-general of volunteers, is not regarded as notably greater than that of many other Civil War commanders who have gained less distinction since; while his logical, incisive, and sincere methods of thought and speech carried him to the leadership in the Indiana bar; to a nomination for the governorship, which he lost; to a term in the United States Senate, where he attracted the attention of the country; to the Presidency, and, finally, to a position of large influence as a public man in private life. His sincerity is especially dwelt upon. He was not a man of winning personal manner; some papers speak of him as cold and repellent, but "if 'personal magnetism' was denied him," remarks the Hartford *Courant* (Rep.), "he was rich in some more desirable things that do not always go with that curious endowment." And the Baltimore *American* (Rep.) says: "Perhaps the highest eulogy that can be spoken of the dead ex-President is that while he was at the helm no American citizen had any fear for the honor or safety of the country." General Harrison's election to the Presidency in 1888 illustrated one of the possibilities of our electoral system. He received 5,439,853 votes, against 5,540,329 for Grover Cleveland, but, as they were so distributed as to give Harrison 233 electoral votes to Cleveland's 168, the former was declared elected. His administration was marked by the friction with the Italian Government over the New Orleans massacre, the Bering Sea contro-



THE LAST PHOTOGRAPH OF EX-PRESIDENT HARRISON.

Taken by Kitchell, Indianapolis, and used through the courtesy of the New York *Journal*.

versy with England, the Chilian affair, negotiations for the annexation of Hawaii, the enactment of the McKinley tariff law and the Sherman silver purchase act, and the defeat of the Lodge federal elections bill. President Harrison was the supreme power in his cabinet, and overruled the efforts of Mr. Blaine, his Secretary of State, to negotiate reciprocity treaties. He was renominated in 1892, but failed of reelection. The New York *Press* (Rep.) says: "That it was his party rather than himself that was defeated in his candidacy for reelection is shown by the almost eager attention accorded by his countrymen to his every utterance since leaving office." His career since the close of his Presidential term is thus sketched in the New York *Times*:

"After his retirement from the Presidency, General Harrison was engaged by the late Senator Stanford to deliver a course of lectures at the Leland Stanford, Jr., University, in California, on constitutional law. He was chosen as counsel to represent Venezuela in the Anglo-Venezuelan boundary arbitration commission. Afterward he was appointed by President McKinley as a member of the international court of arbitration, established by The Hague Peace Conference. He was also prominent in the

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Presbyterian councils and was a member of the committee on revision at the time of his death.

"As presiding officer of the Ecumenical Conference on Foreign Missions, held in this city last spring, General Harrison replied to the addresses of welcome delivered by President McKinley and Governor Roosevelt, and his speech on that occasion has been reckoned as perhaps the best speech made during the sessions of the conference.

"During the campaign following the renomination of President McKinley, General Harrison announced his support of the Republican ticket in a letter in which he took sharp exception to the Porto Rican tariff policy of the Administration. After the Presidential election he wrote several articles for magazine publication concerning the relation of the United States Constitution to the territorial possessions acquired during the Spanish war, and he supported by elaborate argument the contention that 'the Constitution follows the flag.'"

Ex-President Harrison was born in North Bend, Hamilton County, Ohio, August 20, 1833. In 1853 he married Miss Caroline Lavinia Scott, and their two children, Russell and Mary (now Mrs. James R. McKee), are still living. General Harrison's first wife died in 1892, and four years later he married Mrs. Mary Scott Lord Dimmock, his first wife's niece, who, with their one daughter, survives him.

His Last Years Were His Best Years.—"Consciously or unconsciously, he left the Presidency as one who threw off a great and cramping weight. It was not until he ceased to be the politician and became the citizen, not until the partizan passed into the patriot, that the people got the full measure of the man and felt their debt to him.

"'You can almost hear him grow,' said Lowell of Seward, as the latter's anti-slavery note rose higher and clearer. So the eight years after General Harrison left the White House were for him years of almost audible growth. It was a remarkable thing to be true of any man at his age. His whole mind and character seemed to expand and broaden. His activities as a lawyer were never more vigorous and fruitful. Instead of a merely perfunctory return to his profession, he took it up, not only with the utmost simplicity of an American whom the fact of having held the highest office of the land did not exempt from the duty of earning his daily bread, but with zest and eagerness, flinging himself into legal contests with the energy and enthusiasm of youth. And how he became, for felicity and force combined, our first occasional speaker—winning the highest praise from the foreigners at the Ecumenical Conference for the grace, dignity, and thrilling power of his addresses as presiding officer—how he gave his time and strength to worthy causes, and how, finally, in the last months of his life, he rose above the trammels of party, despised the terrorism of a time of national mania, and with voice and pen fearlessly undertook to correct and guide public opinion in matters of the most vital concern—all this is too fresh in the memories of all to require recapitulation here."—*The New York Evening Post* (*Ind.*).

"What Shall We Do with Our Ex-Presidents?"—"He gave an admirable answer to the old question, 'What shall we do with our ex-Presidents?' None surpassed him and perhaps only two since Washington equaled him in this regard. For fifteen years, in the retirement of Monticello, Jefferson, occupied with incessant correspondence with his successors and other statesmen, was the sage of American politics. John Quincy Adams on the floor of the House of Representatives rounded out his service of his country and vastly augmented his Presidential fame. General Harrison became neither an oracle nor a legislator, but he became an active private citizen of the most useful type, holding a place of international distinction in his profession and interesting himself frankly, yet with the dignity and reserve becoming his former high office, in all the public concerns of the American people. His fellow citizens listened to him with a universal respect such as was accorded to no other man in the country by the people, regardless of agreement or disagreement with his views. This profound popular regard was won, moreover, immediately following a time of political warfare, in which he was the target of bitter criticism, and notwithstanding the fact that he was not a man who created enthusiasms and gathered a large personal following. His eminence was distinctly a triumph of intellect and character."—*The New York Tribune.*

His Sincerity.—"Disagree with his ideas on the tariff or other moot points as one might, the suspicion that he was doing or saying things for mere effect, and without conviction at the back of them, could not occur to the unprejudiced and independent observer. No chicanery, nor hypocrisy, no double-tongued practise, has been ascribed to Benjamin Harrison. He belonged in character and conduct to the inheritance of the era of American independence; and of late years he had grown old-fashioned along with them. Say, rather, that he had sprung into new vigor, reviving that old atmosphere of honor and liberty, and in his powerful writings concerning our national errors had brought to the front those eternal truths which Cromwell's general and the signer of the Declaration stood for in their days, at a moment when their assertion was most necessary, and his influence most important. Benjamin Harrison's last days have given a worthy emphasis and a strong extension of the radical principles of a democracy. It has been a fit culmination of an honest and capable life."—*The Springfield Republican.*

A Critical View.—"History probably will not rank Benjamin Harrison among the great Presidents. Rather will the historian of the future, to whom will be open a truer perspective than is possible to the writers of to-day, incline, in all probability, to place General Harrison in that class of very able men who disappointed their contemporaries and themselves. . . . . .

"We are perfectly prepared to believe that no President ever entered the White House with better intentions than General Harrison. His extension of the classified system of the civil service would have shown conclusively that he had no sympathy with the pettier methods of politics, had any such demonstration been needed; but in the larger domain of national politics he was a partizan. His ideas had been formed under the stress of the Civil War and the anti-slavery agitation, and at that point their development stopped. According to his lights, while he despised the looting of post-offices and clerkships, the more valuable spoils belonged unquestionably to the victors. He made a number of utterly indefensible appointments, which could be regarded only as rewards of dubious men for dubious services, and in the closing days of his Administration found himself opposed, despite his extension of the merit system, by most of those who held the civil-service reform cause dear. He had failed at once to disarm opposition and to rally support.

"Many Presidents have done worse for the country than General Harrison, but no one of them ever did worse for himself. In a popular government unpopular manners in the executive constitute a misfortune for his party. People are too willing to see in them the expression of a cold and grudging nature. In time all the world will know General Harrison better than thus to interpret his lack of 'magnetism.' His manner was not the expression of his nature, but an obstacle to its expression, for his heart was kindly, his life was pure, and he was far more justly generous than were his severest critics."—*The Boston Transcript* (*Rep.*).

His Ancestry.—"General Harrison is one of the instances too rare in American life where the scion of an historic stock continued to make history and add new luster to a name long ago distinguished. His father was a member of Congress from Ohio from 1853 to 1857. His grandfather was the ninth President of the United States. His great-grandfather, after whom he was named, was active and influential in Revolutionary politics and a signer of the Declaration of Independence. For one hundred and fifty years before the Revolution the Harrison family from father to son through five successive generations were prominent and influential in the colony of Virginia. Some of the biographies of Benjamin Harrison trace his descent from Thomas Harrison, one of Cromwell's major-generals, who perished on the scaffold after the Restoration for having signed the death warrant of Charles I. This is an error, for Benjamin Harrison's grandfather, preceded by five greats—Master John Harrison—was settled in Virginia when Thomas Harrison, the regicide, was still a peaceful subject of Charles I. It is not unlikely, however, that the first Virginia Harrison and Major-General Harrison, of Marston Moor and Naseby, were kinsmen. . . . . .

"Tho he came of a Virginia family, his character and temperament were more akin to the old Puritan and Anabaptist stock,

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who were uncomfortable to their friends and invincible to their foes and who did not hesitate to kill their King for the glory of God and the good of the Commonwealth."—*The Philadelphia Press.*

MR. CARNEGIE'S GIFTS AND HIS GOSPEL OF WEALTH.

THE sum of Mr. Carnegie's gifts to about sixty city libraries, to the Carnegie Institute in Pittsburg, and to other public institutions amounted, up to last week, to $11,363,252. Now upon his departure for an eight months' stay in Europe, he gives $1,000,000 more for maintaining three libraries in towns near Pittsburg, $4,000,000 for a relief and pension fund for the employees of the Carnegie Company and other companies in and around Pittsburg, and $5,200,000 for the extension of the free library system in New York City. Simultaneously with these announcements, the Pittsburg *Dispatch* says that "intimate friends of Andrew Carnegie say it is the intention of the steel master to give at least $25,000,000 for the erection of buildings and for the endowment of the proposed technical school of Pittsburg." Whether this last report be correct or not, Mr. Carnegie has said that he has "just begun" to dispose of his wealth, and in his letter "to the good people of Pittsburg" he writes: "I shall have more time now to devote to the Institute and to the Technical School which are in the higher domain of Pittsburg's life, and these I have long seen to be my chief work—the field in which I can do the greatest, because the highest, good for Pittsburg."

The Boston *Transcript* says of Mr. Carnegie's latest benefactions: "The example is worth as much as the gifts. There are many other men gathering in enormous fortunes. Mr. Carnegie is setting up measurements by which the public will henceforth estimate the possessors of those fortunes. That standard will be Carnegie's matchless monument. A new rule of moral responsibility is being established in the modern world to meet its new conditions, and the man of wealth must hereafter be a philanthropic and public-spirited man, else the only effect of his riches will be to prejudice him in the public eye. This is a contribution to the twentieth century not to be measured in millions or billions. It is simply incalculable."

But more interesting than the newspaper comment on Mr. Carnegie's gifts is his own opinion of how the millionaire should use his wealth. In his essay on "The Gospel of Wealth," first published in *The North American Review*, and now republished in book form, he attacks vigorously the prevalent customs of bequeathing wealth to one's children, or for philanthropic purposes. The man of wealth, he argues, should administer his estate for the public good during his lifetime. Bequests of great sums to one's children, he believes, "often work more for the injury than for the good of the recipients," and sums bequeathed by the man of wealth for public uses are in many cases "so used as to become only monuments of his folly." Besides this, "it may fairly be said that no man is to be extolled for doing what he can not help doing, nor is he to be thanked by the community to which he only leaves wealth at death. Men who leave vast sums in this way may fairly be thought men who would not have left it at all had they been able to take it with them. The memories of such can not be held in grateful remembrance, for there is no grace in their gifts. It is not to be wondered at that such bequests seem so generally to lack the blessing." Mr. Carnegie warmly approves "the growing disposition to tax more and more heavily large estates left at death," and he thinks that "it is desirable that nations should go much further in this direction." He declares, indeed, that "it is difficult to set bounds to the share of a rich man's estate which should go at his death to the public through the agency of the state, and by all means such taxes should be graduated, beginning at nothing upon moderate sums to dependants, and increasing rapidly as the amounts swell, until of the millionaire's hoard, as of Shylock's, at least 'the other half comes to the privy coffer of the state.'"

"This, then," Mr. Carnegie says, "is held to be the duty of the man of wealth:

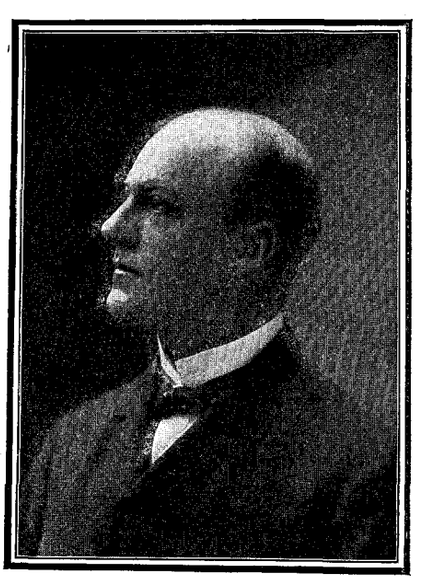
"To set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they would or could do for themselves. . . . The day is not far distant when the man who dies leaving behind him millions of available wealth, which was free for him to administer during life, will pass away 'unwept, unhonored, and unsung,' no matter to what uses he leaves the dross which he can not take with him. Of such as these the public verdict will then be: 'The man who dies thus rich dies disgraced.'"

Mr. Carnegie names the establishment and endowment of universities, observatories, libraries, art galleries, museums, hospitals, medical colleges, laboratories, public parks, city improvements and decorations, halls for public meetings and concerts, swimming-baths, and church edifices as the best gifts that the man of wealth can give to the community.

His well-known partiality to public libraries he explains as follows:

"When I was a working-boy in Pittsburg, Colonel Anderson, of Allegheny—a name I can never speak without feelings of devotional gratitude—opened his little library of four hundred books to boys. Every Saturday afternoon he was in attendance at his house to exchange books. No one but he who has felt it can ever know the intense longing with which the arrival of Saturday was awaited, that a new book might be had. My brother and Mr. Phipps, who have been my principal business partners through life, shared with me Colonel Anderson's precious generosity, and it was when reveling in the treasures which he opened to us that I resolved, if ever wealth came to me, that it should be used to establish free libraries, that other poor boys might receive opportunities similar to those for which we were indebted to that noble man."

Utah's Polygamy Bill.—The news from Utah that the legislature of the State had passed a bill on March 11 which would operate practically for the protection of polygamy aroused considerable surprise and indignation, which were quieted only when Governor Wells vetoed it on the 14th. The bill provided that no prosecution under existing law shall be instituted except on complaint of the husband or wife or near relative of a person accused. "No clearer evasion of the state constitution by which 'polygamous or plural marriages are



GOV. HEBER M. WELLS, of Utah.

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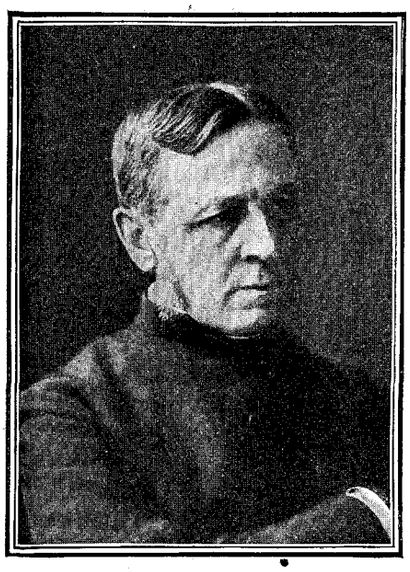
forever prohibited' could have been devised," says the New York *Evening Post;* and the Salt Lake *Tribune* declares that the object of the measure was simply to "gradually restore and continue polygamy," and was a "shameless" breach of faith. Governor Wells, in vetoing the bill, said that he yielded to no one in his affection for those of his people who "from the highest motives and because they believed it a divine commandment" entered into the relation of plural marriage, but he gave it as his opinion that the present bill "holds out only a false hope of protection, and in offering a phantom of relief to a few it in reality invites a deluge of discord and disaster upon all."

GAMBLING AMONG WOMEN.

REV. DR. WILLIAM R. HUNTINGTON, rector of Grace Protestant Episcopal Church in New York City, tossed a bombshell into the woman's camp in his sermon on Sunday of last week before the New England Society of New York. Observing that the New England of to-day is sadly lacking in the old characteristics of Puritan life, he spoke of the good influences women might exert, and asked: "Who can say but that if the 1,500 members of the society exerted their organized influence along right lines we would have a cleaner and a better city?" Then he said, as reported in *The Sun:*



REV. WILLIAM R. HUNTINGTON.

"When women are discussing in their clubs what is the limit of allowable luxuries and are deciding after a vote that there is none except personal inclination, is it not time to call a halt? What are these stories about uncontrollable games of chance? Is it possible that the leaders of society are countenancing games that are contrary to the laws of chance? Is it true that hostesses are found in the higher walks of society who will let young men depart impoverished from drawing-rooms to which they have been invited?

"I do not say that this is true, but if true, I cry shame. Is it true that women of high station are exhibiting jewelry bought with the profits of the gaming-table? Is there anything more infamous than this? What avail crusades by committees of five, fifteen, or fifty, if behind closed doors such things go on as these? Is there not need of discipline to save society? With Sunday losing its sanctity, with marriage degenerating into a fast and loose contract, with pleasure obliterating the landmarks of decency, who shall say there is no need for discipline? I draw my illustrations from the lives of women because they are the custodians of men's morals. Men are what the women make them. The more men desert the church for the clubs, the more woman as the arbiter of morals becomes accentuated. In the life of the Puritan, the matron and the maiden stood out spotless. The spirit of discipline made them what they were. We must have that back if we would have life."

The New York *Sun*, which runs in its Sunday issues a department entitled "The School for Card-Players," and another entitled "The Bridge Whist Table," and which is regarded as an authority on card games, says, in an article in its news columns: "Bridge whist is the game to which Dr. Huntington referred more than any other. The growth of this game this winter has been remarkable. There is a bridge whist fever in town, and it is largely responsible for the increase in gambling among women. Progressive euchre is still played, but it has not the fascination of bridge whist. Prizes and not money are the stakes played for, whereas in bridge whist cold cash is put up just as it is in poker. The very character of the game levels itself to betting far more readily than euchre or ordinary whist." In its editorial columns the same paper calls the game "dangerous" and "pernicious," and says:

"There is every indication that a revival of the gambling passion on a wide scale and as a fashionable mania is proceeding rapidly, and in the very circle of society in which move leaders and members of the committees now engaged in making so much noise about the regular gambling-houses. . . . . .

"It is well, therefore, that the clergy have been called away from exclusive attention to the relative insignificance of public gambling and directed to consideration of the really portentous spread of gambling as a private and fashionable amusement, and that the note of warning has come from a pulpit so powerful and so far removed from sensationalism as is that of Grace Church."

Interesting views are expressed by society women in interviews printed in the New York *Herald* and *Journal*. Mrs. E. Marguerite Lindley, for example, is quoted as saying that "if children were going to gamble when they grew up, as ten chances to one they would, they might as well be taught to gamble at home"; and Mrs. Eugene Clarke is quoted as saying: "If the fashion is not abused, I see no harm in playing for stakes in the home." A number of women also express views on the other side, Mrs. Charlois, for instance, president of the Independent Euchre Club, declaring that "bridge whist for stakes ought not to be tolerated."

Work for Convicts.—One of the most serious problems of prison management is how to employ convicts without bringing them into harmful competition with free labor. "The contract system, by which the labor of convicts is hired to contractors," says the Denver *Republican*, "is almost universally condemned. The operation of prison factories by the State is open to a like objection. The result in many cases has been the maintenance of convicts in idleness." There are certain kinds of public work, it maintains, upon which convict labor could be employed with great advantage to the community, and it mentions in this connection the need of irrigation tunnels in the mountainous districts of Colorado, by means of which large tracts of arid land could be reclaimed. The Hartford *Times* suggests farm labor as the most suitable employment for convicts. "Outdoor work has conspicuous advantages for any one," it declares; "but in the case of prisoners it is doubly valuable for reasons which hardly need suggestion." It continues:

"Men who have yielded to certain temptations of city life, but have even a feeble disposition to go straight in the future if they can, are more likely to succeed in doing so if they live far in the country than if they go back to the place of their former habits and associations. When such go to prison they know nothing of farm work. If they learn it before they come out, the finding of employment is comparatively easy. Nor are they hampered by having a trade that is associated in the common mind with a term in jail or prison. They will not be asked to explain where they learned what they know, because a majority of those who seek farm work have learned it as boys, and in a farming region it is taken for granted that everybody knows the rudiments of the work. . . . . .

"Next to nothing has been accomplished toward carrying out the idea in any complete form. Fragments of what would be a complete scheme have been adopted, but they are only fragments. There is reason to believe that the farm plan leads more directly and hopefully to a wider development in the direction indicated than any other which has attracted attention."

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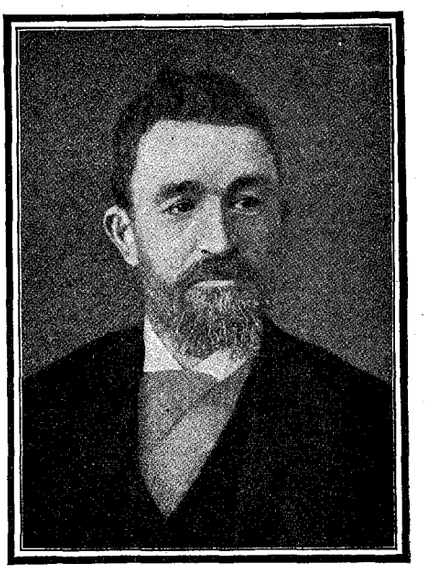
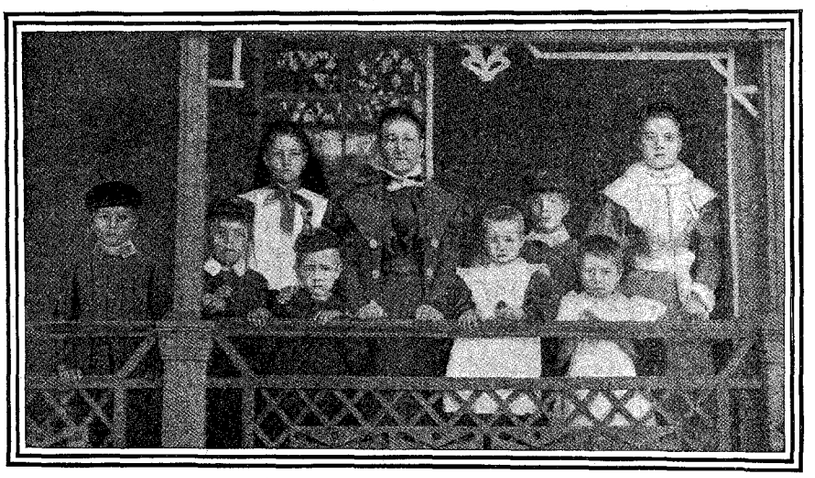
PEACE NEGOTIATIONS IN THE TRANSVAAL.

PERSISTENT but unofficial reports have been widely circulated to the effect that the Boer leaders are about to accept terms of surrender, or at least are willing to negotiate concerning such terms. The principal figure in these reports is General Botha, the Transvaal commander, and the further "information" is vouchsafed that his readiness to negotiate is largely due to Mrs. Botha's influence. The news elicits comment on the prospective terms of capitulation, and on the costliness of the war to Great Britain and the world. The Buffalo *Express* remarks: "The Boer leaders must, of course, know that any terms will involve the loss of their independence. In consenting to negotiate they indicate that they are prepared to concede this. Having gained so much, the British can well afford to be liberal on other points." Other papers comment on the fact that the names of De Wet and Steyn do not figure in the reports, and their absence arouses distrust. Thus the Hartford *Post* remarks: "It is rather singular that the appeal for surrender should come from the Transvaal Dutch, who were the first to take up arms, and that the most irreconcilable leader to-day is President Steyn of the Orange Free State, which went into the war in order to back up the Transvaal." "A peace in South Africa," comments the Kansas City *Journal*, "which does not include De Wet and Steyn will be like the play of 'Hamlet' with both Hamlet and the Ghost left out." The Memphis *Commercial-Appeal* similarly regards the reports as "almost incredible," adding: "Botha would render himself infamous for all time if he accepted the favorable terms which were denied to his allies."



GENERAL CHRISTIAN DE WET.



THE FAMILY OF GEN. CHRISTIAN DE WET.
Now staying under British protection in Johannesburg.

The rumors give additional interest to the statement of British losses recently given out by the British War Office. Says the St. Louis *Globe-Democrat:*

"According to this statement there have been 13,258 deaths from wounds and disease among the British soldiers in the war, 1,734 discharges, and 937 missing. Presumably all of the missing are prisoners, and will be given up at the end of the war, or perhaps may be exchanged or be released earlier. This shows a loss in the aggregate of 15,929, and includes officers and privates. These figures are for the entire war along to the end of January, 1901, or about sixteen months.

"But the actual losses go even farther than this. The wounded in the war number 16,156 officers and men, and some of these, of course, have been permanently incapacitated for future service.

LOOK FOR A SPEEDY FINISH.
It is reported that Mrs. Botha is conducting peace negotiations.
—*The Minneapolis Journal.*

YES, THE END OF WAR IS IN SIGHT.
—*The Minneapolis Journal.*

"END OF THE WAR" IN CARICATURE.

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Almost 41,000 officers and men have been sent to England on account of wounds or disease, and most of these, presumably, are seriously invalided. None of them, it is safe to say, will take any further part in the war, no matter how long it may last. The losses from deaths, discharges, captures, and shipments back to England have reduced the British forces in South Africa to the extent of 56,000, omitting the wounded who remain in the military hospitals near the seat of war, some of whom, of course, may be seen in the service again."

Financially, the war has cost the British about $500,000,000. No attempt has been made to estimate the Boer losses in money or men. The loss to the world's gold supply by the idleness of the South African mines is probably $125,000,000 or more, and "the resumption of the South African gold supply and the discontinuance of the war," says the Louisville *Courier-Journal*, "will be the biggest stimulating influence that can be applied to the business of the world."

PRESIDENT HADLEY'S FEAR OF AN EMPEROR.

SOME remarks made by President Hadley, of Yale University, in an address delivered in the Old South Church, of Boston, have created something of a sensation all over the country. His topic was "The Development of Public Conscience," and he is reported to have said among other things:

"Trusts have got to be regulated by public sentiment, and that public sentiment is not merely the opinion of any particular part of the whole people, but is a readiness to accept, in behalf of the community, restrictions, independent of the question of whether you or I shall be personally harmed by these restrictions.

"You say the community will not be governed by this principle. We must expect that the community will, however, for the alternative is an emperor in Washington within twenty-five years."

This is not, however, an exact report of the address, which was in large measure extemporaneous. President Hadley does not deny that he referred to the prospect of an emperor governing this country within twenty-five years, but he says that he mentioned the contingency not as "probable," but as "inadmissible," and did not specifically connect the trusts with the advent of an emperor. The statement as it stands, with the explanation, is a very foggy one, but that fact has not prevented a rather lively discussion in the newspapers.

"Were this the prediction of a stump orator speaking in the stress of a campaign," observes the Chicago *Record* (Ind.), "it would not need to be considered; but it is the expression of a man who is noted both for sagacity and cool judgment, and who is discussing the situation in a purely academic spirit." It is as such that the utterance is considered, and press comment ranges all the way from enthusiastic indorsement of the sentiments expressed to bitter denunciation of President Hadley's "seditious spirit." "Unquestionably the sometime respect and almost reverence felt by the general public for the heads of great educational institutions have been turned in recent years to a mixture of ridicule and contempt," remarks the New York *Press* (Rep.). The St. Louis *Globe-Democrat* (Rep.) adds:

"With all due respect to collegiate cultivation, it must be remarked that this language is totally uncalled for. It is grossly unpatriotic and pessimistic. It comes at a time when gifts and bequests to colleges are reaching an enormous total every year and far exceeding all former anticipations. Does President Hadley regard the fact that $50,000,000 a year is presented to colleges one of the signs of desperate social degeneracy? This generosity is a noble development of the time, but givers will be discriminating in their largess if certain universities are to preach the gospel of pessimism and national decadence. Such teachings are not an emanation from a man who loves his country or from a sound, healthful mind."

On the other hand, the more radical papers commend President Hadley for his "timely note of warning." "He may be a 'traitor' to McKinleyism and trustism," says the St. Louis *Republic* (Dem.), "but he is faithful in his allegiance to the true Americanism."

This discussion gives special interest to Mr. Henry Litchfield West's article in the March *Forum* on "The Growing Powers of the President." "The Executive," he says, "has been gradually gaining an ascendancy over the legislative and judicial. The pivot upon which we revolve as a nation is no longer the Capitol, where the people's representatives assemble, but the White House, where one man sits in almost supreme power." Mr. West discovers the secret of this executive power in the "golden stream" which flows through the White House to the remotest corners of the republic, and he estimates this quadrennial largess at about $80,000,000. "A system of precedent is growing up," declares the Springfield *Republican*, "which is bound in time to make the President of the United States absolute master, in effect, of this nation's policy toward the rest of the world.... He personally disposes of salaries of $11,000,000 a year. He wages a war and makes peace in China all by himself. And, to cap all, Congress has now abdicated to him full civil power in the Philippines indefinitely, making him as much of a despot, benevolent tho he may be, as one of the old khans of Mongolia, over 10,000,000 human beings on the other side of the globe."

PRESIDENT ARTHUR T. HADLEY, of Yale University.

TO EXPEL THE NEGRO FROM THE SOUTH.

WILLIAM ELLIS ABERNETHY, formerly president of Rutherford College in North Carolina, and a leader in the recent campaign that resulted in the adoption of the negro-disfranchisement amendment to the state constitution, now declares that the only solution of the vexing race problem in the South is the expulsion of the black man. Writing in his paper, the Morganton (N. C.) *Herald*, he says:

"There is one solution and but one. Cold and cruel as it may seem, the negro must go. If not voluntarily, then by force. His presence here is a perpetual menace. It keeps out immigration and capital. It engenders bad blood between North and South. It keeps alive bitter memories. An unnamed fear fills every Southern heart, and unnamable dread darkens every Southern home. Go he must. Better for black man, better for white man. We who have girl babies will rest more easily in our graves hereafter, if we die in the proud consciousness that this problem has not been left by cowardly policy to posterity. But the negro is a property holder; so was the Indian. Civilization is above constitutions, it makes and unmakes them at will. The Government is amply able to deport or colonize them, and all it needs is a sense of the serious need for it. That sense is being deepened day by day. If the money squandered in the Quixotic war with Spain, in the unholy and inhuman butchery of the

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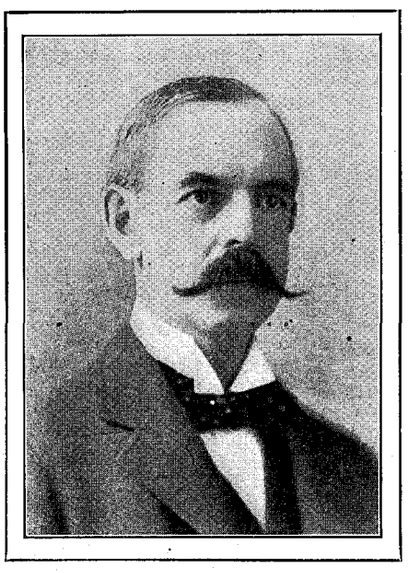
Filipinos, in gorging the greed of legislative leeches, had been devoted to this paramount issue, it would have been settled. Lift this incubus from the South, and she will become the garden of the globe."

The statement, which has found wide credence, that the removal of the Vesta cotton-mills from Charleston, S. C., was proof of the failure of the negro as a mill operative, is disputed by Captain Montgomery himself, president of the company. "The public may say that the negro, as a mill operative, is a failure," he says, in an interview, "but I do not believe it." The mills had twice tried white help unsuccessfully before they tried negro labor, and only failed with negro labor because the operatives would go bean- and berry-picking or pick up other odd jobs that promised better pay for a few days. Says Captain Montgomery: "Those who worked, did it well. Our superintendent told me he could pick out of the mill two hundred that would do as satisfactory work and be as faithful as any operatives."



WILLIAM CARY SANGER,
Assistant Secretary of War.

ROBERT S. McCORMICK,
Minister to Austria.

TWO NEW APPOINTMENTS.

RUSSIA AND MANCHURIA.

BEFORE the Boxer troubles broke out in China it seemed to be an accepted fact that Russia was tightening its grip on Manchuria, and would probably never let go; and this expansion of the Russian empire did not appear to rouse any very strenuous hostility anywhere, except in Japan, and there it roused a hostility so strenuous that it portended war. Now that indications of renewed Russian designs on Manchuria are becoming evident, Japan's war spirit is again rising, and the other powers are showing an interest that they did not seem to feel a year ago. Manchuria is considerably more than twice as large as Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, and Pennsylvania combined, and has a population of about 20,000,000, or more than one fourth the population of the United States. American merchants have a large and growing trade with Manchuria, and many American papers believe that if Russia annexes the province, American trade will be shut out. Russia, it is true, joined in the agreement negotiated by Secretary Hay for the "open door" in China, but "the experience of the past," says the New York *Journal of Commerce*, "shows how utterly untrustworthy are all Russian promises on the subject of freedom of trade"; and the Washington *Star* remarks that "we have just had a taste of her policy in the matter of the countervailing duty on her sugar."

THE NEW CHINESE WALL.
—*The Detroit Journal.*

The New York *Herald* and the Detroit *Free Press* refuse to believe that Russia is trying to annex Manchuria, but *The North China Herald* (Shanghai) publishes what purports to be the text of the agreement by which China allows Russia to garrison the province, and the New York *Tribune* suspects that Russia's change of front in opposing the punishment of any more Boxer leaders means that Russia will pay for Manchuria by taking China's side against the powers. The New York *Sun's* Shanghai correspondent reports that the Chinese officials are much alarmed at Russia's desire for the province, Sheng, the director of posts and telegraphs, declaring his belief that "it will mean the beginning of the partition of all China if it is pressed." The Peking correspondent of the same paper says in a cable despatch that he has learned "that the Russians are expecting the speedy arrival of transports with additional troops, and that when they reach here that country will make a demonstration in the Gulf of Pe-chi-li. This action will be intended partly as a warning to China, but mainly a warning to Japan to keep her hands off if she has any idea of attempting to hinder Russian aggression. It is estimated that at the present moment there are 100,000 Russian soldiers in Chinese territory, and yet the Foreign Office at St. Petersburg is trying to convince the other nations that Russia has no ulterior purpose in China." A vast majority of the public in Japan are said to be eager for war with Russia.

The St. Paul *Pioneer Press* says:

"Russia is hardly likely to carry her opposition so far as armed resistance. With England, Japan, and the United States unmistakably in earnest in this matter, it is probable that Russia would prefer to forego her claims. She can count on the active support of no power, not even France, to enforce her utterly unwarranted demands and her open violation of her disclaimers of any intention to absorb Chinese territory. . . . . .

"The story of her pretended vengeance, of the excesses of her soldiers, and of her devastation by fire and sword of an enormous

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tract of country is one of the most hideous passages in her history. It has no parallel in recent times, not even in Turkey. It was utterly wanton and inexcusable from any standpoint. But this crime with which our enlightened 'friend' closed the nineteenth century was only one step in the program of absorption. Its purpose was to reduce the population to abject terror, and forestall all resistance to the consummation of the project which first manifested itself in the lease of the Manchurian railway and the seizure of Port Arthur. Another characteristic move was her seizure of New-Chwang, where she deliberately stirred up trouble and made that trouble the pretext for the seizure of the custom-house and railway. Furthermore, she immediately began conducting affairs of New-Chwang, and everywhere else throughout Manchuria, as if the province were hers in fee simple. . . . . .

"As it is probable that an emphatic protest on the part of England, Japan, and the United States, especially if it has the sympathy or active support of Germany, will cause Russia to definitively withdraw her claims without resorting to arms, it is to be hoped that such a protest will be made. Apart from all considerations of national self-interest, involving either the prestige of our Government or any commercial interests, Russia ought not to be permitted to place under subjection 8,000,000 Chinamen or to reap the fruits of her lies and massacres. The United States with England and Japan can put a stop to this crime, and simple humanity demands that it do what it can."

THE SWEAT-SHOPS OF CHICAGO.

SOME startling figures relating to the sweating system in Chicago are furnished by Miss Nellie Mason Auten, who recently made a study of the condition of the workers in the garment trades of that city. In her investigations among the Italians there she found only twelve workers who were able to earn more than $300 a year. One hundred and nineteen were earning less than $100 a year. Forty-three were receiving actually less than one dollar a week! The writer cites two extreme cases to show the depth of poverty and degradation to which some of these workers are reduced. In one case, a housewife button-sewer working sixty hours each week at forty cents per week (a rate of two thirds of a cent an hour!), in fifty-two weeks of the year earned $21. A housewife pants-finisher working sixty-six hours each week at thirty cents per week (a rate of five elevenths of a cent an hour!) in forty-eight weeks earned $14. The following table, showing the averages of the industrial conditions among the Italian garment-workers in Chicago, is presented (in *The American Journal of Sociology*):

Industry.	Average weekly wages.	Average number of weeks employed.	Average yearly earnings.	Average family earnings.	Average earnings per week.	Average family earnings per week.
Dressmakers	$0.90	42.00	$37.00	$213.46	$0.71	$4.11
Pants-finishers	1.31	27.85	42.41	260.61	.82	5.01
Housewives & pants-finishers.	1.58	30.21	47.49	245.92	.91	4.73
Seamstresses	2.03	32.78	64.10	184.00	1.23	3.54
Pants-makers	2.13	30.77	75.60	239.05	1.45	4.60
Miscellaneous	2.77	29.	81.80	405.81	1.58	7.80
Tailors	6.22	31 96	211.92	523.25	4.08	10.06
General averages	$2.48	31.18	$76.74	$297.29	$1.48	$5.72

Of the five nationalities that make up the bulk of the Chicago garment-workers, the Italians are in the most deplorable condition. Next in ascending gradation come the Poles, Jews, Bohemians, and Swedes. Some of the Swedes earn fairly good wages, being better educated and organized than the other nationalities. Most of the sweat-shops are situated in the back part of tenements, shops, or stables, and in time of epidemic the danger to the public health from the manufacture of garments in such places is a very real one. Says the writer:

"There are so many shops that it is impossible to inspect them all at any such time to find whether garments are being made where disease exists. Through ignorance or indifference on the part of the workers, clothing permeated with disease germs may be sent out. Except in such a time of special danger, however, it is the workers who deserve our solicitude rather than the wearers. According to the statement of one of the trustees of the United Hebrew Charities, one person out of every twenty-five has consumption. This is the great bane, she says, of the garment workers. It causes almost more trouble than the low wages. The injury to one's eyes from the close and constant application to work has already been mentioned in connection with the tailors. It is they and the home finishers who are most likely to work far into the night and cause their eyesight to fail.

"Long hours at a foot-power machine bring serious pelvic disorders upon the women and girls, and ruin their health. One of the inspectors said one day, when leaving a shop where a girl of fifteen was running a machine at a terrific rate of speed: 'If I had my way about it, no woman should ever work like that.' Even if none of these more serious troubles come, the constant nervous strain gradually takes the life and spirit out of one. The danger to physical health is the chief reason why the employment of women and children becomes a serious problem."

Comparatively little has as yet been done to alleviate the horrors of the sweat-shop. Massachusetts, New York, Pennsylvania, Ohio, and Illinois are the only States that have attempted to regulate or abolish the sweating system. In the opinion of Miss Auten, stringent legislation is needed, if possible of a federal character, since the problem is a national one. Organization of the workers is also to be desired, and always has a tendency to keep up the standard of living. Perhaps the greatest block to progress is the ignorance and poverty of the victims themselves. "On a low plane of intelligence in their own country," says the writer, "they remain on the same plane here or sink to one still lower, because in their own country they had known the common speech, but here they are almost helpless when away from their own people. . . . The sweating system surely works in two directions: if it is true that the people are poor because their wages are low, it is equally true that their wages are low because they are poor."

TOPICS IN BRIEF.

OF course we shall miss Congress, but Kansas can be depended upon to continue in session.—*The Sioux City Journal.*

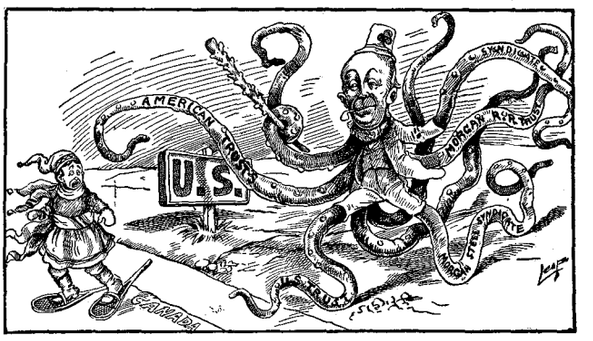
MEANWHILE the Cubans are entirely free to do anything the Administration wants them to.—*The Philadelphia Times.*

THE indications are that long before Tesla gets a telegraphic message through the earth Morgan will have a railroad around it.—*The Commoner.*

RHEUMATISM is said to be remarkably prevalent in Kansas. Certainly the State has had a great deal of trouble lately with its joints.—*The Chicago Tribune.*

MR. CARNEGIE is in a fair way to find out whether it is more blessed to give than to receive, for few men have had the experiences in both directions that he has.—*The Boston Transcript.*

WHAT with Senator Morgan defying Great Britain, Pierpont Morgan organizing gigantic trusts, and Gunner Morgan the central figure in the Sampson trouble, the Morgan family seems to be monopolizing the center of the stage.—*The Kansas City Journal.*



ANOTHER FENIAN RAID.

—*The Detroit News.*

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LETTERS AND ART.

INDIVIDUALISM AS THE KEYNOTE OF NINETEENTH-CENTURY LITERATURE.

THE characteristic note of the literature of the nineteenth century, according to Mr. Edmund Gosse, is individualism; and the most striking lesson which a study of that literature has to offer us is that, contrary to the notion usually entertained, durability depends upon the manner of the writer rather than upon his matter. Mr. Gosse contributes one of the thirty-seven chapters of a new volume on "The Nineteenth Century—A Review of Progress," his particular theme being "English Literature in the Nineteenth Century." "The general course of the hundred years in English literature," he writes, "has been one of individualism in a strong current, every now and then unsuccessfully fretted by attempts at reaction." And he continues:

"The form that this individualism has taken has been mainly that of self-study and self-revelation. The seventeenth century was all phenomenal and dramatic, with stormy fits of external observation. The eighteenth century sought, in unruffled calm, to meditate on man and the broad generic principles of his action. The nineteenth century shattered this artificial 'dome of many-colored glass' into innumerable fragments, each fragment an epitome of human kind; and desired to know the wants, the passions, and even the frailties of each individual. If we glance at the most characteristic names of the nineteenth century—Coleridge, Byron, Keats, Carlyle, Thackeray, Tennyson, Rossetti, Ruskin, Stevenson—whom we will—they are all the names of men who have written, with more or less tactful show of reticence, mainly about themselves, who have judged mankind by samples of their own brains and blood, who have made self-study and self-revelation the starting-points of all their adventures in the edification and entertainment of mankind. And in this sense Robert Browning, it may be, sums up the century and is its most characteristic exponent, since he, more consistently than any one else, has repeated the thoughts and emotions of us all, only with those splendid modifications which are the ornament of genius. And then, at last, comes Mr. Rudyard Kipling, who breaks with all his ancestors, who appears to have no desires or feelings of his own, who is exclusively external and objective, for whom (just as for the eighteenth century) 'a man' is nothing and 'Man' is everything. Is he the precursor of a totally new condition of literature, in which psychology, the analysis of the soul, will be rejected, as the impersonal rhetoric was rejected a hundred years ago? Perhaps so, but this is not the place for prophecy.

"In consequence, perhaps, of its tendency to self-study, the nineteenth century has been preeminent in the production of lyrical poetry. The young man, vividly conscious of the peculiarities of his personal temperament, and seeking solace in self-description, naturally confides his sorrows and his longings to the world in song. Looking back over our history, we find the century which has just closed to have been above all others the age in which the lyrical voice has made itself heard."

The novel, which is generally taken as the most characteristic literary form of the past century, Mr. Gosse does not think to be "in any way so characteristic" as the poetic note. Indeed, if we take the figure of Johnson as representative of the eighteenth century, he remarks, we must take not a novelist but a prophet, Carlyle, or a poet, Tennyson, "as the typical literary personage of the nineteenth." Mr. Gosse's view of the nineteenth-century novelists is a new one in some respects. He says:

"At the very opening of the age there was discord between the romance of Walter Scott and the naturalism of Jane Austen. But this might have been gradually eliminated if a genius had not arisen in whose hands the confusion became ten times greater. Dickens, one of the most enjoyable of writers, is one of the worst disturbers of literary history. He arrived at a time—1835—when the extinction of other forces in fiction made insistent the call for a thoroughly sober novelist of manners. Dickens arose with his gigantic humor, his fantastic misrepresentation of human nature, his incomparable vitality and vivacity, and he made the novel, as a branch of sound literature in England, almost impossible. Dickens led the whole nation away from the idea of the novel as a faithful picture of life, and he did this just at the moment when Balzac was leading the French habit of mind back to reality and genuine observation. While Dickens was at the height of his influence, that influence was resisted by Thackeray and by the Brontés. We owe much to the strenuous labors which made George Meredith, and later Thomas Hardy and Robert Louis Stevenson, possible. But it will take us English long to escape from our critical disrespect for experience, and even in 'Tess of the D'Urbervilles' and in 'Dr. Jekyll and Mr. Hyde' the Dickens deformation of types and incidents is marked. Of this national disease, this indifference to reality, the main bulk of nineteenth-century English fiction has died already or must soon be dead."

One of the most striking portions of Mr. Gosse's critique is his view of the great part which literary style has played in the century, and which it must continue to play, in spite of the commonplace that "what a writer has to say is of importance, not how he says it." Altho Matthew Arnold and hosts of readers differ from Mr. Gosse's view that Keats, the representative stylist, "had nothing very important to say," his use of Keats as an illustration of the value of style is novel and weighty. Referring to the common depreciation of style as compared with "matter," he says:

"It is not worth while to combat this contention, which springs up in the daily and weekly press like a pretty daisy. But when we attempt such a heroic, such a ridiculous task as to recapitulate in a brief essay the crowning merits of a whole century, we see how completely everything unattended by a fine manner disappears. In the larger sense, in the wider outlook, positively nothing whatever remains observable in imaginative literature except what has been recorded with consummate technical skill. In the survey of one hundred years, where so much has been written by an infinite cloud of authors, we have no time nor space to consider whether such an one displayed a valuable chain of moral thoughts or desired to deliver himself of really sound ideas. We are driven to selection, and we select those whose expression, whose form of delivery, was the most original and splendid. Keats had nothing very important to say, and while he was singing it, infinitely graver matters were being discussed by Godwin and by Mackintosh, by James Mill and by Jeremy Bentham. But it is now Keats, and not these people at all, who is read, and read with rapture. Perhaps the most striking lesson which the study of English literature in the nineteenth century has to offer us is that the only absolute element of literary durability is style."

The Search for a Universal Language.—Hermann Diêle, a German writer, thinks that a universal language is not only impracticable but that it would be of little value even if practicable. He writes in the *Deutsche Revue* (January) and notes at the outset that the movement for such a language has seemed to go backward of late years. After the time of Richelieu, the French took a position of supremacy among European languages, and in 1829 Goethe wrote that it would never be possible to dispute the supremacy of the French at courts and throughout the world. This is no longer true, notwithstanding the vigorous and skilful propaganda of the French "alliance" and even of the French Government. Everywhere an exclusive patriotism now protests against foreign intrusion and reacts against foreign languages, or at least prevents their dominant influence.

Diêle has no faith in the success of a universal language, unless Latin, which already holds this place in education, be the language selected. But even with Latin there are formidable difficulties, those of pronunciation among others. Few, even in Germany, are interested in the resurrection of Latin as a spoken language, and some educational curricula show a tendency to omit Latin entirely. Moreover, a universal language is of value

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only in commerce, and its desirability has ceased to exist for the great commercial establishments since they can obtain at beggarly salaries clerks capable of writing business letters in five or six languages. We may infer, therefore, that the confusion of tongues will not soon vanish from the earth.

The following table of the numbers of people speaking various languages, compiled by the English statistician, Lewis Carnac, is given by Diêle:

Date.	English.	German.	Russian.	French.	Italian.	Spanish.
	Millions	Millions	Millions	Millions	Millions	Millions
1500	4	10	3	10	9½	8½
1600	6	10	3	14	9½	8½
1700	8½	10	3	20	9½	8½
1800	20	81	30	31	15	26
1900	116	80	85	52	54	44
1900 Estimated	640	210	233	85	77	74

NEW REMINISCENCES OF EARLY VICTORIAN AUTHORS.

SIR GEORGE MURRAY SMITH, head of the great London publishing house of Smith, Elder & Company, has lately, after sixty years' acquaintance with literary England, been writing his recollections of some of the famous authors he has known. His account of Leigh Hunt is especially fresh and amusing. Writing in *The Critic*, he says:

"Business was by no means Leigh Hunt's strong point. In this respect, but not otherwise, he may have suggested Skimpole to Charles Dickens. On one of my visits I found him trying to puzzle out the abstruse question of how he should deduct some such sum as thirteen shillings and ninepence from a sovereign. On another occasion I had to pay him a sum of money, £100 or £200, and I wrote him a check for the amount. 'Well,' he said, 'what am I to do with this little bit of paper?' I told him that if he presented it at the bank they would pay him cash for it, but I added, 'I will save you that trouble.' I sent to the bank and cashed the check for him. He took the notes away carefully enclosed in an envelope. Two days afterward Leigh Hunt came in a state of great agitation to tell me that his wife had burned them. He had thrown the envelope, with the bank-notes inside, carelessly down, and his wife had flung it into the fire. Leigh Hunt's agitation while on his way to bring this news had not prevented him from purchasing on the road a little statuette of Psyche which he carried, without any paper round it, in his hand. I told him I thought something might be done in the matter; I sent to the bankers and got the numbers of the notes, and then in company with Leigh Hunt went off to the Bank of England. I explained our business, and we were shown into a room where three old gentlemen were sitting at tables. They kept us waiting some time, and Leigh Hunt, who had meantime been staring all round the room, at last got up, walked up to one of the staid officials, and addressing him said in wondering tones: 'And this is the Bank of England! And do you sit here all day, and never see the green woods and the trees and flowers and the charming country?' Then in tones of remonstrance he demanded, 'Are you contented with such a life?' All this time he was holding the little naked Psyche in one hand, and with his long hair and flashing eyes made a surprising figure. I fancy I can still see the astonished faces of the three officials; they would have made a most delightful picture. I said, 'Come away, Mr. Hunt, these gentlemen are very busy.' I succeeded in carrying Leigh Hunt off, and, after entering into certain formalities, we were told that the value of the notes would be paid in twelve months. I gave Leigh Hunt the money at once, and he went away rejoicing."

Of the author of "Jane Eyre," whom he afterward came to know well, Sir George says:

"I must confess that my first impression of Charlotte Bronté's personal appearance was that it was interesting rather than attractive. She was very small, and had a quaint, old-fashioned look. Her head seemed too large for her body. She had fine eyes, but her face was marred by the shape of the mouth and by the complexion. There was but little feminine charm about her; and of this fact she herself was uneasily and perpetually conscious. It may seem strange that the possession of genius did not lift her above the weakness of an excessive anxiety about her personal appearance. But I believe that she would have given all her genius and her fame to have been beautiful. Perhaps few women ever existed more anxious to be pretty than she, or more angrily conscious of the circumstance that she was *not* pretty."

The writer relates several anecdotes illustrating the spirit with which Charlotte Bronté could stand up for what she deemed her rights, against Thackeray and others. For instance:

"After Charlotte Bronté's first visit to our house her anonymity was dropped, and people naturally tried to draw her out. She shrank from this, or resented it, and seemed to place herself under my mother's care for protection. My mother accepted the position, and was generally equal to it; but sometimes, when accident left Charlotte Bronté exposed to a direct attack, the fire concealed beneath her mildness broke out. The first time this happened I was not a little surprised. G. H. Lewes, who was lunching with us, had the indiscretion to say across the table: 'There ought to be a bond of sympathy between us, Miss Bronté; for we have both written naughty books!' This fired the train with a vengeance, and an explosion followed. I listened with mingled admiration and alarm to the indignant eloquence with which that impertinent remark was answered. By way of parenthesis, I may say that 'Jane Eyre' was really considered in those days by many people to be an immoral book. My mother told me one evening that Lady Herschel, having found the book in her drawing-room, said: 'Do you leave such a book as *this* about, at the risk of your daughter reading it?' Charlotte Bronté herself was quite unconscious that the book possessed, in any degree, a reputation of this sort; and she was as much surprised as affronted when Lady Eastlake—then Miss Rigby—in her review of 'Jane Eyre' in *The Quarterly Review* (December, 1848) brutally said that 'if it were written by a woman, it must be by one who had forfeited the right to the society of her sex.'"

A NEW DEPARTMENT FOR THE PUBLIC LIBRARY.

SINCE the opening of the new Providence Public Library last year, a unique experiment in bibliological arrangement has been made, in what may be called with some literalness the "power-room" of the library. An apartment has been set aside for what the librarian, Mr. William E. Foster, calls "The Standard Library," a collection of carefully selected volumes representing the best literature of all ages and peoples. It is a place, he says, for "the enjoyment of books, pure and simple," a place not for study, but for the development of power through a reading of the "literature of power." Of this special sort of literature, Mr. Foster says:

"In the literature of knowledge, the fundamental consideration is a technical one; while in the literature of power it is the underlying spirit that dominates, and as soon as anything practical becomes the end in view, the work passes into the realm of knowledge rather than that of power. One may go through almost all the divisions enumerated above under the literature of knowledge and find in them some work which, for one reason or another, is justly claimed by the literature of power. Take, for example, history. One will scarcely hesitate to place in the library of the literature of power that early and delightful historian, Herodotus, one of whose greatest charms is his lack of self-consciousness. There, also, the almost unanimous judgment of successive generations has agreed to place the most self-conscious historian of modern times, Edward Gibbon; for the literary quality is unmistakably present in his history also. . . . In each one of the departments, . . . there comes in the course of the centuries some writer with whom the 'spirit' is, after all, the controlling aim, and whose works consequently must be included in the literature of power."

In this "Standard Library" there are 1,013 volumes, selected from the works of 103 writers. The selection was made from

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lists submitted by a large number of competent judges, representing various points of view, and it is believed by Mr. Foster that this new departure of the Providence library is one of national importance, and that the idea will arouse the interest of library managers throughout the country. Further details of the plan are thus given in the literary supplement of the New York *Times* (March 2):

"The plan of the Providence library in forming this standard collection is, as a rule, to include those authors whose writings have reached the dignity of uniform editions, yet there must be included single works, even in a few cases, perhaps, the work of a man of one book—for instance, Sir Thomas More's 'Utopia,' Bunyan's 'Pilgrim's Progress,' and De Foe's 'Robinson Crusoe' have been chosen, rather than their authors' collected works, while, in other cases, fragments or selections, such as the 'Lyrical Poems of Burns,' have been selected, and in others, in order to secure the best results, two editions, one containing matter not found in the other, have been added of certain authors. The ideal edition for the reader, as opposed to the student, was thought to be the purest and fullest edition of the text, without too copious annotations. Nor would it have been wise to limit a room devoted to the literature of power either to books written in English or to volumes in their original text. In the case of foreign authors, it was wisely decided that the best original texts should stand side by side with the best English translations. Wisely, too, no living authors have been included, and the books chosen to make up so limited a collection, belonging to different centuries and various countries, present an interesting subject for thought."

LATEST LITERARY AND EDUCATIONAL MOVEMENTS IN GERMANY.

IN the course of his periodical "Letter from Germany" in *The Atlantic Monthly* (March), Mr. William C. Dreher sums up the chief movements in art, letters, and education in that country during the past year. The chief event of interest in the literary, artistic, and dramatic field has been the widespread counter-agitation against what German men of letters regard as the Puritanic and Philistine "Lex Heinze," to which we have already several times referred. He writes:

"Growing out of the agitation in connection with the Lex Heinze, the Goethebund, a union of many of the leading writers and artists, was formed, for the purpose of protecting art, literature, and dramatic performances from the clumsy efforts of legislation and police administration to force narrow and prudish ideals upon them. This organization has spread rapidly over all Germany. It held its first national conference at Weimar in November, when some strong words were spoken against the antiquated conception of life with which the authorities are trying to fetter the German mind. The Goethebund directs its efforts particularly against the dramatic censorship which still lags superfluous upon the stage of Germany; and it petitioned the Reichstag to abolish this 'unseemly tutelage of the German people.' This utterance of the Goethebund was drawn out by the fact that the dramatic censorship was exercised with unusual rigor in the latter half of the year. It was commonly believed that this was due to the influence of the Kaiser, to express his displeasure at the defeat of the rigid paragraphs of the Lex Heinze. As a result of this greater rigor an unusual number of plays were rejected by the censor, some of which, however, were later admitted to production, after appeal to the courts."

The appointment of a committee of literary people to act as experts in cases of questionable literary productions has been proposed and has attracted wide attention. It is supported by so eminent an author as Professor Mommsen.

In the sphere of education the chief event of the year, we are told, was the Kaiser's decree of November 26, for the reform of gymnasium instruction; giving to the English language a position in the German Gymnasien which it has never hitherto occupied:

"It is an incredible mark of the unprogressive spirit that has hitherto prevailed in the old Gymnasien, that English occupied in their curricula the same level with Hebrew. The Kaiser's decree changes all that, and makes English perhaps the most important foreign language taught in these schools. English will be compulsory in the Gymnasien for the last three years, French becoming for these years merely optional. In the classes prior to the three highest, English can now be offered in place of Greek; and in respect to Greek itself, the teachers are enjoined to avoid, so far as possible, insistence upon useless forms, and to emphasize more the intellectual and esthetic relations between Greek and modern culture. The decree also emphasizes the necessity of more attention to modern German history, which has hitherto been neglected in favor of the ancient history. The practical study of the natural sciences through experiments and excursions is to be fostered; and in teaching modern languages attention is to be given to speaking. All these points illustrate the bent of the Kaiser's mind toward modernizing and reforming German life, whatever may be said of his views in other directions."

Some progress is recorded in the movement for the better education of women by reason of the establishment of "gymnasium courses" for girls, and the admission of women to the universities as hearers. The Medical Society of Berlin refused to admit women as members; but the medical faculty of Heidelberg University voted to admit them as regular hearers to the lectures.

PROFESSOR DOWDEN ON THE POETRY OF KIPLING.

MR. KIPLING has perhaps been more variously estimated, as a prose writer and as a poet, than any other literary man of the day. During the past two years we have printed estimates of him by German, French, English, American, East Indian, and Japanese writers, considering him from widely different viewpoints. This month we have an estimate of his poetical claims by one of the greatest of English critics, Prof. Edward Dowden, of the University of Dublin, whose article appears simultaneously in the first number of *The New Liberal Review* (the monthly publication just established in London by the Harmsworths) and the New York *Critic* (March). As the London *Academy* points out, Professor Dowden's estimate of Mr. Kipling's verse is "at once high and moderate." Kipling, especially in his verse, "has things to say; he says them in no halting or hesitating manner, but 'after the use of the English,' as he has himself described that use, 'in straight-flung words and few.'" Certain of his short poems have "served to evoke or guide the feelings of nations and to determine action in great affairs." Whatever explanation may be offered for this, Professor Dowden says, "the least tenable is that which represents Mr. Kipling as a music-hall singer, addressing a vulgar crowd in the vulgar tones which they expect for the coin they pay":

"La Bruyère has said somewhere that the favor of a prince is no evidence of merit, but that also it indicates no deficiency of merit; the statement holds good of the favor of Prince Demos. It is true that Mr. Kipling sometimes twangs the banjo; and with its *Tinka-tinka-tinka-tinka-tink* he has not done ignobly; as a satirist he has with it 'jeered the fatted soul of things'; he has with it gallantly mocked defeat, and sung the song of lost endeavor. But he has also touched the solemn organ-stops, and it is precisely to such a poem as 'Recessional,' with its old prophetic strain, its warning against vain idols and folly and carnal pride, that the deepest response of our race is made. Mr. Kipling's swift conquest of the people indicates of course that his inspiration is not private and solitary; it means also that he is not the poet of a coterie or *cénacle*. . . . . .

"Mr. Kipling is not fastidious, but he does not sophisticate with good and evil. In a certain transcendental sense he may tell us that 'sin is vain,' and may indulge a little in the amusements of those gallant gentlemen of the halls of heaven who, knowing the vanity of sin, can fearlessly whistle the devil to make them sport. In general his feeling is the devout one that

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it is his task to 'draw the Thing as he sees It for the God of Things as They Are,' or, as he says with great dignity, in presenting to the Master a completed volume of his tales:

> One stone the more swings to her place
> In that dread Temple of Thy worth—
> It is enough that through Thy grace
> I saw naught common on Thy earth.

Naught common, however much that is unclean.

"But above this turmoil of passions, above this scene of shames and heroisms, of evil doing, weak doing, mean doing, brave doing, rises the immutable Law; and that is best in life, whether it be toil, or suffering, or sorrow, which brings men into obedience to this law, or rather into active cooperation with it. Even the goose-step is a stage in the evolution of order, for the young recruit is silly, keeping himself 'awful' much as he does his side-arms; and it is well for him that he should be hammered: it is well that he should be put in the way of

> Gettin' clear o' dirtiness, gettin' done with mess,
> Gettin' shut o' doin' things rather-more-er-less.

Not Carlyle himself could more sternly condemn the folly of doing things 'rather-more-or-less' than does Mr. Kipling."

Too often, Professor Dowden notes, Kipling relies on a superficial realism, to get cheap and ready-made effects, "heaping on local color to excess, abusing his mastery of technical terms (which yet affect our ignorance with a mysterious power like that of the blessed word 'Mesopotamia'), and using the cheap realism of Tommy's dialect to verify the strangeness of Tommy's romance. A day may come when the bloom of 'bloomin'' will have departed, and tho his dialect helps Mr. Kipling, not illegitimately, to certain comic and pathetic effects, a noble romantic poem in standard English, such as 'The Derelict,' may better stand the wear and tear of time." "The truth is," says *The Academy*, in comment, "that Mr. Kipling's voice is the nation's, not his own; and it is when it is most the nation's that it is impressive. With him any running on in superfluous numbers is fatal—a mere twanging in the wind and a facile habit of rhythm. But when he is full-charged with the nation's own passion (which presupposes that the nation has a passion), then he prevails. Always Mr. Kipling succeeds best as poet-anticipator, poet-interpreter."

MR. HOWELLS'S ESTIMATE OF GEORGE ELIOT.

MR. W. D. HOWELLS, in a series of articles from which we have quoted from time to time, has been dealing with the heroines of the chief English novelists of the past century; and in his latest article (in *Harper's Bazar*, March 2) he considers some of George Eliot's delineations of women. As an ever-valiant champion of "realism," and as himself an exemplar of a refined realism, Mr. Howell's naturally finds more to praise and less to blame in her writings than in those of some of the other novelists he has dealt with, and whom he has handled without gloves. In her, he remarks, we come "to the greatest talent in English fiction after Jane Austen, but a talent of vastly wider and deeper reach than that delicate and delightful artist, and of far more serious import":

"It is useless to compare any of her contemporaries with this great woman in the expectation of finding them her equals except in that poorer expression which was from their singularities rather than their qualities. Neither Dickens with his dramatic, or theatric, picturesqueness, nor Thackeray with his moralized mockery, his sentimentalized satire, nor Reade with his self-celebrated discoveries in character and manners, nor Anthony Trollope with his immense, quiet, ruminant reality, ox-like, cropping the field of English life and converting its succulent juices into the nourishing beef of his fiction—none of these writers can match with the author of 'Adam Bede,' and 'The Mill on the Floss,' and 'Romola,' and 'Middlemarch,' in the things which give a novelist the highest claim to the reader's interest. Hawthorne, arriving at effects of equal seriousness from a quarter so opposite to hers, among her contemporaries can alone rival her in the respect, not to say the reverence of criticism. It was not till the wide canvases of Thomas Hardy began to glow with the light and color, the mystery and the comedy and tragedy with which he best knows how to paint, and which became the expression of a supreme mastery in his 'Jude'—it was not till these appeared that it could be felt George Eliot had a peer in late English fiction. But if there is a power in the Christianity which she disowned but which never disowned her, profounder than the farthest reach of fatalism, even Mr. Hardy can not stand beside her. She had many and lamentable defects; the very seriousness and sincerity of her motive implied them; her learning overweighted her knowledge; her conscience clogged her art; her strong grasp of human nature was weakened by foibles of manner; the warmth of her womanly sympathies and the subtlety of her womanly intuitions failed of their due effect because the sympathies were sometimes hysterical and the intuitions were sometimes over-intellectualized. Her immense reading, which freed her from the worst influences of the English examples in fiction, cumbered her with pedantic acquisitions, under which her style labored conscious and diffuse; her just sense of her own power fostered a kind of intellectual vanity, fatal to art, in which she first personally intruded herself into the story, and Thackerayesquely commented upon the facts and persons without the Thackerayesque lightness."

Mr. Howells chooses Maggie Tulliver in "The Mill on the Floss" as the representative woman of George Eliot:

"She is at any rate typical of that order of heroine which her author most strongly imagined, not quite upon the Miltonian formula for a poem of 'simple, sensuous, passionate,' but upon such a variation of it as should read complex, sensuous, passionate. She is of all the kinds of heroines the most difficult for men justly to appreciate, and in their failure something of the ignoble slight they feel for her attaches also to her creator. They are ashamed for a woman who could give herself with her heart as passionately as they seek women without their hearts. The fact will not be easily put into words, and if it be forced it demands terms too plain for print; but it underlies the vital difference between the grosser make of men and the finer make of women. Above all others Tolstoy has suggested it in the Natasha Rostoff in his 'War and Peace'; but most novelists shy off from it, leaving their readers to make what they can of the recorded events; and in English fiction George Eliot has alone recognized it so recognizably as not to leave it to the reader. Her heroines' souls are incarnate in bodies that glow with passion none the less but all the more pure because it is a flame. Maggie Tulliver, conscientious, intellectual, is compact of it; Dorothea Casaubon in 'Middlemarch' loves Lodislaw from it, as Romola loves Tito Melema in the romance of her name; poor little Hetty Sorrel in 'Adam Bede' is betrayed as much by it as by her vanity; Dinah Morris herself is not without it; in 'Daniel Deronda' Gwendolen Harleth is redeemed by it at least in the reader's pity."

Mr. Howells refers to the characters in "Adam Bede" as "almost primitively simple," even tho "imposing and important." From this first novel he finds a steady growth in mature power and subtle grasp of life:

"It may almost be said that in 'Romola' George Eliot, as an artist, came to what Tolstoy, in the moral world, calls 'the first consciousness.' In Tito Melema she must have rejoiced with full knowledge as the prime figure in English fiction, since Shakespeare's men, to illustrate the play of mixed motives in character. That consummate scoundrel is indeed a glorious achievement; but Romola, generously as she is imagined, is comparatively a failure. She is not an Italian of the Renaissance, she is not an Italian at all; she is a deeply ethicized intellectual English woman of the nineteenth century, with a Protestant conscience, and a middle-class tradition, moved by Puritanic principles, which even if we suppose her a Florentine Piagnone and a follower of Savonarola, would not have actuated a Bardi in the time of the declining republic."

Mr. Howells's high valuation of George Eliot, it appears not unlikely, may be the prelude to a widespread resuscitation of her popularity after the eclipse that has followed her death, and which appears to be the temporary fate of all authors. "George Eliot wears well," remarks *Literature* (London); "a wise world will not willingly let die Mrs. Poyser, or Tom and Maggie, or mine host of the Rainbow." And it announces that in view of the wider publication of her novels made possible by the expiration of her chief copyrights within the next two years, her publishers promise a new edition of her works in the near future.

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SCIENCE AND INVENTION.

AN IMPORTANT PATENT DECISION.

WHAT is believed to be one of the most important patent decisions ever made in this country has just been rendered by the United States circuit court at Boston in the suit for infringement brought by the American Bell Telephone Company against the National Telephone Manufacturing Company. The decision was in favor of the defendant; that is, against the Bell Company. Regarding the far-reaching influence of the decision Charles A. Brown says, in a history of the case in *The Western Electrician* (March 2):

"If the claims of the American Bell Telephone Company regarding this patent had been sustained, it would have given that company or its successors the absolute monopoly of all forms of telephone-transmitters now in commercial use. Some form of transmitter is absolutely essential to the carrying on of the telephone business. By controlling, therefore, this essential detail of telephonic apparatus, the American Telephone Company would have been put in complete control of the telephone business of the country, as it is now carried on. When it is considered that throughout the United States there have grown up, in the seven years since the expiration of the fundamental telephone patents, vast interests independent of the American Bell Telephone Company—interests which have covered the whole country with a network of wires and have established exchanges in many of the important cities of the country, as well as a multitude of small towns, the importance of this decision may be appreciated. Since the expiration of the fundamental Bell telephone patents, the growth of telephony has far exceeded all its growth prior to that time. There is hardly a farming community in the country which has not its system of private lines."

The patent on which the Bell Company claimed infringement was issued to Emile Berliner in 1891 on a telephone-transmitter, and is broad enough to cover practically all transmitters now in commercial use. There was no question that this patent was infringed, but the defendant claimed that it was invalid and the court has so held. To quote again:

"The decision of Judge Brown, just rendered, following the decision of Judge Carpenter of the circuit court, will have the effect of relieving the apprehension of manufacturers and investors who are interested or likely to be interested in independent telephone enterprises, on the score of any fundamental patent controlled by the American Bell Telephone Company at the present time, and will give a decided impetus to new telephone enterprises, so that it may be looked upon with certainty that there will be more development of the telephone industry in the immediate future than there has been even in the past. . . . . .

"The Berliner transmitter, as devised by Mr. Berliner and described in his patent application, is barely an operative instrument. It would be absolutely commercially inoperative. The public owes the transmitter, as it is in commercial use today, not to Berliner, but to others who were working upon the telephone simultaneously with Berliner and who developed the commercial telephone independently of Berliner."

The belief expressed above that this decision will favor independent companies and give an impetus to telephone extension is also held by other technical papers. Says *Electricity* (March 6):

"Now the field is open to any company that may desire to use the microphone. There is no doubt but that the American Bell Telephone Company will take the case to the United States Supreme Court, but independent telephone company officials feel so confident that Judge Brown's decision will there be upheld, that they intend proceeding on those lines. The decision furthermore can not help but strengthen the independent movement, as capital that has heretofore been withheld from investment in telephone enterprises, owing to the uncertainty of the validity of the Berliner patent, will now unquestionably be forthcoming."

On the other hand, *Engineering News* says:

"The recent decision against the Berliner telephone patent is giving rise to numerous predictions that the telephone business will now be open to free competition. The prophets who venture such remarks overlook the fact that the telephone business is a natural monopoly anyway, even more so than the telegraph business; and not at all a proper field for competition. Of course, it is true that the patents of the Bell Company were originally of great aid to it in securing control of the business. Their annulment at the present time, however, while it might stimulate competition in the manufacture and sale of instruments, could do nothing to foster competition in the business of furnishing telephone communication."

In like manner, we are told by *The American Machinist:*

"The improbability that the Bell Telephone Company will be materially affected by the late decision is shown by the fact that the resulting break in its stock—'American Telephone and Telegraph,' as it is now designated—was comparatively small and quotations have since recovered in part. It is charged, indeed, that the company holds both sides of the case. The legal tactics which have successfully been pursued to keep this patent alive show the way that it is possible to give a patent a much longer life than the seventeen years nominally allowed by law."

The suggestion made in this last extract, that there has been undue delay, in various ways, which has resulted to the benefit of the Bell Company, and that the Patent Office is not without fault, is frequently heard. The patent, altho applied for in 1877, was not taken out until 1891. The reason is thus stated in *Electricity:*

"The whole explanation of this was that the Bell Company delayed the taking out of this patent until a time best suited to its interests. As the original Bell patents covering the receiver were to expire on March 7, 1893, the Bell Company caused the Berliner patent in question to be issued, with a view to securing a monopoly of the business for an additional period of fifteen years."

Unusually strong sentiments in regard to this matter are expressed by *The Journal of Commerce* (New York), which says editorially:

"It would be almost impossible to frame a more tremendous indictment of the Patent Office than the decision of Judge Brown. . . . The history of the Berliner transmitter patent proves that the Patent Office should be abolished or radically reformed."

That the Patent Office is in fault in any way is denied, however, by *Engineering News*, which says:

"Our contemporary is placing the blame in the wrong place. The Patent Office authorities are helpless against such delays in the issuance of patents as occurred in the Berliner case. They can only execute the laws as they find them. In the very latest report of Commissioner Duell, Congress is urged to amend the patent laws so that applicants shall be obliged to use due diligence in putting their papers in shape for final action. What is needed is such radical reform in Congressional procedure as to enable it to enact legislation of public importance. Reforms in a thousand directions are hopeless till this is accomplished."

Effect of Milk on the Blood.—Some recent interesting experiments on the effect of injecting fresh milk directly into the veins were reported to the Paris Academy of Sciences on December 31. An account in *Cosmos* (Paris) says: M. Camus has shown that fresh cow's milk deprived of cream by the centrifugal process prevents coagulation of the blood when injected directly into the veins. This property of milk manifests itself indirectly, that is, through some reaction of the organism. Mixed in a glass vessel with the blood, milk often hastens coagulation, but never prevents it. M. Delezeune, who has now taken up these experiments, has endeavored to prove that the indirect anticoagulant action of cow's milk on the blood of the dog depends on the fact that the milk is that of a different species, and that it would not

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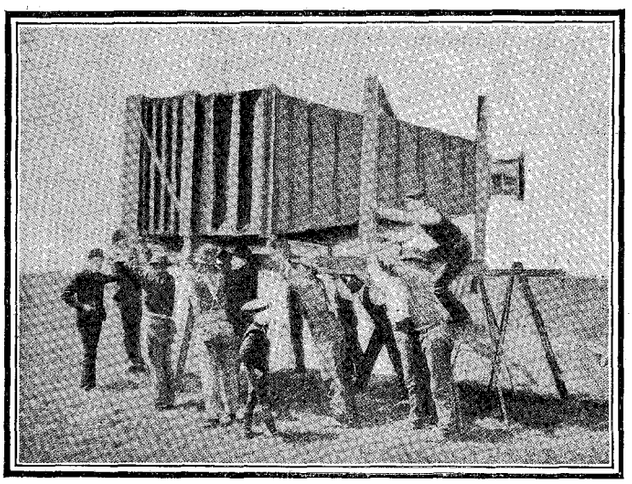
appear if dog's milk were used. Also, a female dog in lactation would not be affected by intravenous injections of dog's milk. Camus combats this theory, and has proved that the milk of the dog injected into the veins of the dog renders the blood incoagulable. At the same time there is a marked lowering of the blood pressure.

"As to the question of the insensibility of the female dog in lactation to injections of milk, there are at present no experiments that will clear it up; but the effect, if it exists, probably depends on some peculiar condition of the liver."—*Translation made for* THE LITERARY DIGEST.

THE LARGEST CAMERA IN THE WORLD.

A CAMERA which, it is asserted, and probably with justice, is the largest in the world is described in *The Scientific American* (March 2). It was built in Chicago, and pictures taken with it were shown at the Paris Exposition of last summer, tho the camera itself was not exhibited. To quote the description:

"The idea of a negative 8 by 10 feet, or 96 by 120 inches, is certainly startling. The camera which we illustrate is by far



"FOCUSING" THE CAMERA.

the largest ever constructed, and in all probability it will hold this distinction for many years to come. During the summer of 1899, the workmen at the Pullman Works at Pullman, Ill., were busy building two trains, the plans for which differed materially from anything which had hitherto been built. These trains were for the Chicago and Alton Railway, and they were to be the handsomest trains in existence. The company desired fine photographs for exhibition at the Paris Exposition and elsewhere, and Mr. George R. Lawrence, their photographer, was requested to build the largest camera in the world, especially to photograph the 'Alton Limited.' Mr. Lawrence was given *carte blanche*, and in two and a half months the great camera was completed. It was designed and built in Chicago, and it is finished throughout in natural cherry. The bed is composed of four 2 by 6 inch cherry beams, and is about 20 feet long when fully extended. The bellows is made with an outside covering of heavy rubber, each fold being stiffened by a piece of whitewood a quarter of an inch thick. It was then lined inside with heavy black canvas and an additional lining of thick black, opaque material. In the construction of this bellows over 40 gallons of cement, two bolts of wide rubber cloth, and 500 feet of quarter-inch whitewood were used. The bellows is divided into four sections, as shown in our engraving, and between each section is a supporting frame mounted on small wheels which run on a steel track; the back supporting the plate-holder is operated as easily as in an ordinary camera."

This monster camera weighs 900 pounds, we are told, and the plate-holder when loaded weighs 500 pounds, making the total weight nearly three quarters of a ton. It is so constructed that after a long journey the plate may be dusted by the operator, who enters the camera as he would a dark room and performs his task by the uncertain light that filters through a cap of ruby glass, placed over the lens. To quote further:

"The Zeiss lenses for this camera are the largest photographic lenses ever made, one being a wide angle lens with an equivalent focus of 5½ feet and the other being a telescopic rectilinear lens of 10 feet equivalent focus; the latter being the one used in taking the photograph of the Alton Limited.

"Early one morning last spring the camera was transferred from a padded van to a flat car, and the start was made for Brighton Park, at which point the first exposure was made. The services of no less than fifteen men were required. The day was clear, and a perfect negative was secured after an exposure of two and a half minutes, on a Cramer isochromatic plate, this special, plate being used to preserve the color value of the train. The first three prints were sent to the Paris Exposition. One of them was placed in the railway section, another was hung in the photographic section, while a third was accorded a place of honor in the United States Government building. The stir which the immense picture created in Paris is shown by the fact that affidavits were required before the Exposition officials consented to label the exhibit the largest photograph ever made on one plate."

IMPROVEMENT OF THE PHONOGRAPH.

THIS instrument, which since its invention has been used chiefly as a toy, may receive such important improvements in the next few years that it will realize the expectations that were raised when it was first described. At that time, we are reminded in an article in *The Scientific American*, it took a remarkably strong hold on the imagination. Public speeches, we were told, would soon be reproduced in any part of the country; letters would be spoken instead of written, and reuttered in the accents of the sender's own voice; and the voices of great singers and noted men would be preserved for future generations. How have these prophesies been realized? Says the writer of the article just referred to:

"Up to the present time, the instrument has been put to these uses to a very limited extent, to the last one scarcely at all. The wax records ordinarily used are not adapted to the purpose, because they are not sufficiently durable. They are frail and easily defaced, and gradually wear out after being used a few times. There are now, however, two or three satisfactory ways in which phonographic records can be preserved indefinitely, the most interesting of which, perhaps, is described in a recent patent of Mr. Edison's. From an ordinary wax record he produces a very perfect duplicate made of silver with a thin plating of gold. There seems to be no reason why such records will not last for centuries, and a collection of them, preserved perhaps by our museums and learned institutions, should be of the highest value to the future student of history, language and music, more especially as it is possible, by processes already well known, to obtain from them at any time an almost indefinite number of excellent copies.

"The reproduction of the voice given by the phonograph is still somewhat disappointing, and leaves much to be desired as a means of studying language; but there can be no doubt that if we had a collection of records made, say, in the age of Elizabeth, and as perfect as those now produced, we would learn much of the speech of the sixteenth century.

"Mr. Edison's process is simple but interesting. He takes a copper electroplate of a wax record. This copper relief obtained is then electroplated with silver, the surface of which, next the copper, of course has precisely the form of the original wax surface. The copper matrix is then dissolved away with acid.

"In the electroplating process the wax record is revolved under a bell-jar, in a Crookes vacuum, through which an electric discharge is passing between electrodes of gold. This causes a discharge of a vapor or infinitesimal particles of gold, which attach themselves to whatever they strike, forming a continuous coating of excessive thinness, and following the outline of the sur-

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face with absolute fidelity. Upon this coating the copper matrix is plated, to form the inside surface upon which the silver is deposited when the wax is removed.

"The gold, like the silver, being unaffected by the acid used, remains as a plating on the silver record when the copper matrix is dissolved away. The amount of gold used is scarcely appreciable, and the silver may, of course, be a thin shell, backed up by other material, so that the records are not as expensive as might be supposed from the materials employed."

Readers of these columns will remember that other promising modifications of the phonograph have recently been patented, so that there is no doubt that the intelligence of inventors is once more being directed toward the realization of our dreams of a quarter-century ago.

THE SENSES OF SAVAGES.

An interesting study of the senses of savage peoples has recently been made by an English physician, Dr. W. H. R. Rivers, from data gathered by him on Haddon's expedition to Torres Strait and New Guinea. Says the *Revue Scientifique* (Paris) in a report:

"In visual acuteness, the savages are superior to Europeans. . . . This is doubtless due to the faculty and habit of observation. The savage is accustomed by necessity to notice the smallest details, and he finally acquires surprising facility and precision. But this special aptitude of noting details does not appear to be favorable to the development of the superior intellectual faculties; it would seem that the savage makes up for his advantages of sense by an inferiority of mind. And he is inferior also from the esthetic point of view; he does not appreciate the beauty of a landscape. Nearsightedness is rare with him; he is rather farsighted, and he adapts himself better than the European to passage from light to darkness; he also sees better in the night-time. His sense of colors is but mediocre, to judge from his vocabulary. Every one knows that Geiger and Gladstone several years ago asserted that the author of the Homeric poems must have been very little able to distinguish colors, because of the poverty of his vocabulary in terms of coloration. If this argument holds good—and this is disputed—certain savages can distinguish very few colors. Among those of Northern Queensland, there are only three words indicating color. In the island of Kiwai there is the same name for blue and black. The vocabulary would seem to show that the best-known color, and perhaps the one that was first distinguished from others, is red; those that are least clearly separated are at the violet end of the spectrum. Thus, on Torres Strait, the savages never confound red and green, but they do confound blue and green. This imperfection is in marked contrast with the condition of the Esquimaux, who possess a highly developed color-vocabulary. As for hearing, the savages under consideration do not appear to have visual acuteness superior to that of Europeans. But we must take into account the fact that the individuals examined were divers. This occupation does not tend to develop fineness of hearing. As for odor, here also there is no superiority over Europeans in sensitiveness. The sense of touch is rather finer, but susceptibility to pain is less. Finally, the sense of weight is very delicate, more so than that of Europeans. And this is curious, for these people have neither the abstract idea of weight, nor the corresponding word."—*Translation made for* THE LITERARY DIGEST.

Underground Wireless Telegraphy Impossible.—The fact that hills appear to interpose no obstacle to the etheric waves by which "wireless" despatches are sent has made it probable that they travel as well through earth and rock as through air. A French expert has even stated his belief that they are propagated chiefly through the earth in all cases. Experiments made by M. Lagrange and reported to the Paris Academy of Sciences on January 28 show, however, that a buried receiver can not detect despatches. Says *Cosmos* (Paris) in a report:

"Altho the application of the Hertzian waves to wireless telegraphy has already reached a practical and industrial stage, the theory of the phenomena is still far from complete. The parts played by the earth and by the emitting wire, for instance, are not sufficiently well known. If we do not consider the influence exerted by the earth on the nature of the waves, it would seem that its rôle is limited to guiding, just as a conductor would guide, the waves emitted by the hanging wire. . . . To verify this point, M. Lagrange has inquired whether the action of the waves could be detected by a coherer buried about eighteen inches under the surface of the ground. In these conditions, when the hole was not filled in with earth, the coherer indicated the influence of the electric wave and was able to close a circuit and explode a mine at some distance. But when the coherer was covered with eighteen inches of earth, it was insensible to the action of the Hertzian waves. It must be concluded that the waves do not penetrate the ground and that the earth probably absorbs and reflects them. From the military standpoint, these experiments show also in what conditions mines may be fired from a distance."—*Translation made for* THE LITERARY DIGEST.

Filth in Sausage-Skin.—Dr. Shilling is credited with the discovery of a new mystery in the composition of that already sufficiently mysterious article of diet—the sausage. Says the London *Lancet*: "He had often remarked molds lodged in the inequalities of the inner surface of the skin. He examined pieces of dried gut such as are found in the market, and was surprised to find adhering to them a considerable amount of *débris* of straw and fragments of grain. He argued that if such remains were fairly abundant after drying, they must be still more so in the fresh guts used by pork-butchers. He had some difficulty in procuring samples, as only enough is prepared for the needs of the makers, and they are not willingly sold. After repeated examinations, he satisfied himself that these intestines of oxen or pig contained an amount of excremental matter which may be estimated at from 2 to 2½ grams per meter [10 to 12 grains to the foot] of small gut, and 5 per metre of large. If the skin of sausages is carefully removed, only a small part of this filth is swallowed; but, if they are eaten with the skin, a considerable quantity must be swallowed. Dr. Schilling estimates that a German workman consuming 10 to 15 cm. [4 to 6 inches] of sausage daily swallows 4 to 5 grams [62 to 77 grains] of excrement in the week, or 20 grams per month. One needs only, he says, see the butcher prepare the guts by washing in a little dirty water to know in what state they must be in regard to cleanliness. He admits that it is not easy to clean the intestines thoroughly, and he is not clear as to the pathological effects that may be caused by eating the matters referred to. There can be no doubt, however, that such substances answer to the definition of dirt as 'matter in the wrong place,' and, to say the least, they can hardly be regarded as wholesome articles of food. They are certainly not appetizing. Hogs' dung taken in water and wine had a great reputation in the Middle Ages as a remedy for blood-spitting and pain in the side. But the return of the *Saturnia regna* of organotherapy which appears to be in prospect has not yet led us to this particular medication. And, whatever may be its therapeutic virtues, most people would probably prefer not to have it administered in their morning sausage."

SCIENCE BREVITIES.

PLANTS UPSIDE DOWN.—A series of investigations carried on in the famous zoological laboratory at Naples, is described in the *Jahrbucher für wissenschaftliche Botanik* by Hans Winkler. "The experiments were made upon a flowerless aquatic plant that grows normally with its roots in the sand and its leaves in the water. For example, plants having roots and stems already developed were placed upside down, with leaves buried in the sand and roots floating in the water in strong light. The roots changed to stems and leaves, while the parts buried in the sand became roots."

NEW AIR-PURIFIER.—"A new ingenious process to improve unhealthful room-air at once has recently been invented by a French physician," says *The Scientific American*, quoting from the *Pharmaceutische Post*. "Similar to the well-known Seidlitz powders, he incloses a scent in two different papers, one of which contains white barium peroxid, which is saturated with perfume in a concentrated form. This is first placed in tinfoil or oil paper. The other blue paper contains powdered potassium permanganate in the correct proportion, so that on mixing the two bodies together in a solution, oxygen is set free, which spreads the scent in the air and improves the bad air in the room. If the powder is to be used for disinfecting purposes the perfume may, of course, be left out. For sick-rooms and wherever an opening of the windows is not desirable or impracticable, this new air-purifier will doubtless prove of great value."

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THE RELIGIOUS WORLD.

THE CRITICS AND THE CHRIST.

THE recent publication of another volume of the work of modern critical scholarship known as the "Encyclopedia Biblica" is again attracting the attention of the religious world to this series. The present volume—the second—covers the letters E to K, and like the others is edited by the Rev. T. K. Cheyne, Oriel Professor of the Interpretation of Scripture at Oxford, and Canon of Rochester; and by Dr. J. Sutherland Black, son of a well-known minister of the Free Church of Scotland. The following conservative yet appreciative consideration of this work, appearing in the New York *Churchman* (Prot. Episc., February 23), gives a fair idea of its scope and critical principles:

"Much as we may regret the attitude which some of the independent investigators who have contributed to this encyclopedia have taken, we can not regret the noble witness which it gives editorially to freedom of scientific thought. It is better that there should be intellectual error than intellectual stagnation. It is well that all positions should be subject to the keenest criticism and the closest scrutiny. It is well, too, that we should see how independent stedfast faith may be of many things that have been accounted its pillars, and that may yet come to be reckoned again by all as among its assured foundations. It may sometimes be hard to see how positions which are taken here are consistent with Catholic churchmanship. We think that some of them are not so; but that the distinguished churchman who edits, and that the churchmen who contribute to this encyclopedia are as sound in faith as they are bold in scholarship, we have no hesitation in believing. As a work of scholars and for scholars, it is a source of congratulation that an encyclopedia of such fearless and acute criticism should be issued under the editorship of a churchman. . . . . .

"Professor Bruce, of the Free College, Glasgow, writes under the same auspices, of our blessed Lord, that 'He was the child of His time and people'; and further that tho 'His spiritual traditions are pure truth, . . . the purity of the doctrine may seem to be compromised by occasional references to the reward of sacrifice.' His teachings, says Dr. Bruce, 'put morality on a level with, or even in some respects above, religion.' 'In setting forth the *summum bonum* as the kingdom of God, Jesus poured His new wine into a very old linguistic skin.' He was an 'idealist,' a 'poet,' words were 'symbols' for Him. His healing ministry was 'a manifestation of his enthusiasm of humanity,' showing our Lord 'as in a large, grand human way the friend of men.' If He thought of Himself as the Messiah it was because to Him that word stood for an ideal, 'the representative of all who live sacrificial and therefore redemptive lives.' It was in the same symbolic sense that He chose for Himself the designation, Son of Man. But even in the skeleton which Dr. Bruce's dissection leaves he finds 'all that is needful to give the Passion its tragic interest' and to 'encourage large hope for the world.' Faith will discern the Savior none the less clearly and believe none the less surely for the knowledge that in the crucible fire of the critical furnace this much remains permanent and undissolved. That the Resurrection was a very early faith and the second advent a very early hope may 'present one of the hardest problems for the student of the Gospel,' but is it not better that this should be said by the honest student, than if it were left to skeptical surmise that criticism could solve it if it were free?"

The London *Academy* (February 23) takes a far graver view of the inroads on the creed of Christendom made by this volume. *The Academy* had already drawn attention to the assertions, made in the previous volume, "as to the 'unhistorical' nature of the Genesis creation-story, the profane and trivial origin of the Song of Solomon, the vileness of the character of David, and also to the doubts cast by Canon Cheyne's contributors upon the credibility of many of the facts recorded in the Book of Samuel, the Book of Chronicles, and even in the Gospels." The present volume is no tenderer to Christian traditions, remarks *The Academy*:

"The Book of Esther, says Professor Nöldeke (Strasburg), was written 'to encourage the observance of the feast of Purim among the Jews'; it is perfectly 'unhistorical,' and, under a thin disguise, shows two Babylonian deities (Marduk and Ishtar) conquering the Elamite god Hamman, and his consort Vashti. . . . Some portions of the Books of Ezra and Nehemiah, say Canon Cheyne and the late Professor Kosters (Leyden), 'have great historical value, but the redactor's own contributions are largely inventions.' So, the Book known as Habakkuk's could not possibly have been written by him . . . while the 'original story' of the legendary Job is to be found in the Babylonian tale of Eabani, the friend of the solar hero Gilgamesh, and the Book of Jonah is 'an imaginative development of a thought suggested by Scripture.' As for mere history, the author of the Book of Chronicles is accused by Robertson Smith and Canon Cheyne (art. 'Elhanan') of deliberately altering the name of Goliath into that of an imaginary 'Lahmi,' his brother, in order to conceal the tradition that Elhanan and not David was the slayer of that giant."

"Did any of the opponents of Christianity, from Voltaire to Ingersoll," asks *The Academy*, "ever go further?"

Thus for the Old Testament. Yet this wholesale method of dealing with it is mild, remarks *The Academy*, compared with the drastic way in which the encyclopedists deal with the New Testament, particularly with those parts that relate to the life of the founder of Christianity. The Rev. Dr. E. A. Abbott, author of the longest article (on "The Gospels"), thinks that "Matthew's account of the Resurrection has been modified, so as to soften some of its improbabilities," and that "in course of time skeptics and enemies detected and exposed stumbling-blocks, and subsequent evangelists adopted traditions that sprang up to remove or diminish them." Professor Schmiedel (author of the second part of the article on "The Gospels") opines, says *The Academy*, that "some doubts as to the accuracy of the narratives can not fail to arise in the mind of the stoutest believers in miracles," when he sees "how contradictory they are." After giving a long list of these contradictions, he claims that these facts "show only too clearly with what lack of concern for historical precision the Evangelists wrote." The more credible statement in the synoptics as to the Resurrection is that "the first appearances were in Galilee." The statement that the risen Jesus was touched or that He ate are "seen to be incredible," and Dr. Schmiedel points out that St. Paul saw no difference between any of the post-resurrection appearances to others, and that to himself on the road to Damascus, the inference being that all were alike "visions." He is thus led to ask whether there are "any credible elements to be found in the Gospels at all?" He finds nine, however, all of them words spoken by Jesus; yet these, he asserts, "prove not only that in the person of Jesus we have to do with a completely human being, and that the divine is to be sought in Him only in the form in which it is capable of being found in a man; they also prove that He really did exist, and that the Gospels contain at least some absolutely trustworthy facts concerning Him." We may accept as credible, he says, everything that harmonizes with what he calls these nine "foundation pillars," or that is not otherwise "open to fatal objection." Chronological questions relating to the composition of the Gospels are of no moment, he says, for "if our Gospels could be shown to have been written from 50 A.D. onward, or even earlier, we should only have to say that the indubitable transformation in the original tradition had taken place much more rapidly than one might have been ready to suppose; but as the transformation has departed so far from the genuine tradition, it is only in the interests of a better understanding and of a more reasonable appreciation of the process that one should claim for its working out a considerable period."

The Academy thinks that Christianity is thus betrayed in the house of its friends, in this encyclopedia written by eminent ecclesiastics and preachers of various Christian churches. "Undignified as the simile may be," it remarks, "the position of the

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man who sits on the branch of a tree while he saws it off next the trunk seems to exactly correspond to theirs." With regard to the churches "existing for the propagation of trinitarian Christianity," it concludes:

"The results of accepting the encyclopedia's position, tho not so easily defined, would be quite as serious, and, as far as we can see, they are now put to the election between rejecting the conclusions of the higher criticism altogether and effecting the most radical changes possible in the creeds they profess. If, as seems most likely to be the case, they choose the first-named horn of the dilemma—and this applies to the Church of England as well as to non-conformist bodies—they will henceforth have to reckon with a flank attack, which, from the learning of the adversaries and the care with which they have prepared their ground, can not but be very formidable. Looking at the whole situation, we are much mistaken if the publication of this volume does not prove to be the most serious blow yet struck at Protestant Christianity."

KING EDWARD AND THE FREE CHURCHES OF GREAT BRITAIN.

WE have lately given some comments on the relation of the new King and the royal family of England toward the Established Church. The attitude of the English monarchy toward the Nonconformists—or Freechurchmen, as it is now more customary to call them—is also a matter of much importance. The eminent statistician, the late Mr. M. G. Mulhall, has recently pointed out (see THE LITERARY DIGEST, February 23, page 230) the great increase of British "dissent," showing that while in 1865 the Established Church stood to dissenters as 9 to 1, at present it is less than 3 to 1. Indeed, taking the United Kingdom of Great Britain and Ireland, it seems probable that the non-Anglican bodies predominate, altho there are no wholly authoritative statistics upon the subject. In the British empire as a whole, of course, the Anglican Church forms but a small fraction of the total number of religious believers, Christian and non-Christian.

The outlook of Nonconformity under the new reign is discussed by Mr. Albert Dawson, English editor of the Boston *Congregationalist*. He writes (March 9):

"A few months before her death the Queen asked a Church of England clergyman in the Isle of Wight how he got on with the Nonconformists, adding, with a delightful touch of the girlish mischievousness which she never wholly lost, 'You will have to get on with them in heaven, you know.' Similarly Victoria's son and successor is known to be kindly disposed toward the Nonconformists, who form at least one half of his subjects, and he certainly has never shown any ecclesiastical preferences or prejudices.

"On the other side much might be said. We live within a rigid constitution, which in its present form simply does not recognize the existence of dissenters, to say nothing of conferring upon them any ecclesiastical status. The monarch personally may be very friendly toward Nonconformists, may show them courtesies, and might desire to go further. But the law of the land hardly permits it. It is at just such times as the present that dissenters realize their actual place in the state. In the great national religious services and ceremonies they have no part, and in only a few local joint memorial celebrations have they been permitted to share. At Westminster Abbey and St. Paul's on great occasions room is made for them as spectators, but never as participants. At the jubilee celebrations, at the obsequies of the Queen, and at the opening of Parliament, dignitaries of the Church of England were much in evidence. But not a solitary Nonconformist was officially visible. It will be precisely the same at the coronation. Rev. C. Silvester Horne wrote to the papers, respectfully urging that before the order of service at the Queen's funeral was unalterably fixed Free-Church representatives should be invited to take audible part in the solemn national event, but the suggestion met with no response. The fact is, the whole country is enmeshed in a net of Anglicanism. It is the ecclesiastics who block the way, and, until they are either persuaded or forced to budge, Nonconformists, while enjoying equal civil rights, must continue to endure humiliating religious disabilities.

"Disestablishment would, of course, at once put an end to all this by placing all the religious communions upon an equal footing. But disestablishment seems just about as likely to be effected as communication with Mars, indeed rather less so. As an active force in the nation the disestablishment movement is practically dead. I may be rebuked for saying this, but you must accept it as the opinion of one whose business it is impartially to study current affairs. That religious equality will come, and probably at no very distant date, I firmly believe, but it will rather be along the line of a scheme of comprehension that does not involve the sacrifice of principle and conviction than in the form of disestablishment. When brought into prominence by such historic scenes as are now being enacted in our midst, the present anomalous position of Free Churchmen becomes so ludicrously unjust that one feels it can not last much longer. Possibly one of the brightest features of the reign of King Edward VII. will be a proper recognition by the state of that half of the subjects of the realm who are now ecclesiastically ignored."

IS LIFE IN A FLAT UNFAVORABLE TO RELIGION?

IN a recent Lenten address, the Rev. Dr. S. D. McConnell, rector of Trinity Church, Brooklyn, viewed life in a city flat from a new point of view. According to a *résumé* of his address in *The Living Church* (March 2), he said:

"There is something about the flat that militates against religion. In all sections of New York, in Boston, and wherever the flat has been introduced, the fact is noticed. It may be the large city, which the flat accompanies as a necessity, where people more and more lose themselves among other people, or think they do, and so shirk responsibility and become irreligious. Whatever it is, the apartment, and especially the high-priced one, is looked upon with fear by all rectors."

A writer in the same journal (March 9) tries to account for this. His indictment, unlike Dr. McConnell's, is against the cheap flat, which, in New York and most American cities, is used largely by a migratory portion of the population:

"In all flats the rooms are so close together, often small, that there is absolutely no quiet or privacy; a person has no opportunity for quiet meditation or devotions of any kind. I am speaking of the moderate-sized, moderate-priced flats. I have had no experience with the high-priced ones, but think there may exist the same difficulty in them. There is not a spot in the average flat where one can shut out the sounds from the rooms. Bedrooms are small, usually with but one window; consequently the atmosphere is quickly vitiated when the doors are closed. In my own case during this winter we have had sickness and extra care and anxiety. In order to have any quiet for prayers and devotions, I must await until the family are in bed, or I must rise before they are astir, which is a serious tax on the physical strength, and, at best, fatigue renders meditation and prayers very nearly mechanical. Whatever affects the private devotions must equally affect church attendance.

"The one great remedy for this state of affairs lies, it seems to me, in opening our churches through the day. If one could drop into the church for a few minutes, daily, it would be an unspeakable help. It seems as if it would be a very simple matter to arrange to have the churches open from seven in the morning until seven in the evening. *Don't* close them at five or six, but give people a chance to stop on their way home from their daily work. In the part of the city in which I live, the churches are all closed throughout the week (barring the hours for Lenten services). The sectarians [*i.e.*, non-Episcopalians] are beginning to realize the importance of a quiet moment, for, to our shame be it said, there are more open doors in their buildings than in ours. The churches need not be warmed even, except in severe weather. It seems to me the crying need of our great cities, especially in 'flat' districts, is the open church. It might take some time to impress upon people that the church was always open; but I am sure many would thankfully avail themselves of the opportunity."

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Another writer points out that even tho church doors are kept open, there is often an offensive officialism in Protestant city churches which limits their usefulness. While one can go into a Roman Catholic church at any time of the day and unnoticed spend an hour or more of meditation or devotion, in many Episcopal and other Protestant churches one is almost sure to meet an officious verger or sexton who eyes one with suspicion and keeps one in view as a possible depredator, in spite of the fact that Roman Catholic churches have in general incomparably more valuable altar treasures to be protected.

HAS CARDINAL VAUGHAN BECOME A CONVERT TO DR. MIVART'S VIEWS?

TO those who followed the course of the very spirited controversy between Cardinal Vaughan, head of the Roman Catholic Church in England, and the late Prof. St. George Mivart, a leading Roman Catholic scientist, the supposition that Dr. Mivart would ever find a convert to his views in his ecclesiastical superior will hardly appear credible. Yet in the London *Tablet* (March 1), a journal owned and editorially controlled by Cardinal Vaughan, there has appeared an article which goes a long way toward meeting Dr. Mivart and the higher critics upon their own ground. The whole article, dealing as it does with what may be called the *crux* of the Old-Testament controversy —the Pentateuch—is of great interest and importance as showing how far a primate and prince of the most conservative church in Christendom has, as he states, been compelled to accept certain results of modern Biblical criticism. Cardinal Vaughan's initial steps in "liberalism" in fact date back several years. After premising that "those who are in any degree acquainted with the course of modern Pentateuchal study are aware that Deuteronomy is in some sense a key to the position," *The Tablet* remarks that for seven years it has accepted "the analysis of the Pentateuch or of the Hexateuch into four main documents," altho it has not as yet accepted the opinions of the modern critics as to the dates of composition. In a review of "*Zum Deuteronomium*," a recent dissertation by the Jesuit Dr. von Hummelauer, the writer says:

"In 1894, Dr. Robert Clarke convinced us—not indeed by new arguments, but by a forcible restatement of old ones—that there is no reasonable possibility of resisting the conclusions of the critics as to the documentary analysis of the books which for centuries were unhesitatingly ascribed to the personal authorship of Moses. We admit, provisionally at least, the analysis; but we are still in doubt as to the dating of the documents. And toward the clearing up of this doubt the first step, as Klostermann long ago pointed out, must be the assigning of an approximate date to Deuteronomy. If Deuteronomy be really a work of the seventh century B.C., then the question must be faced whether the 'Priestly Code' can possibly be, in its present form, pre-Exilic. If, on the other hand, Deuteronomy should turn out to be much older than the seventh century B.C., then the state of the question as to the historical setting of the Priestly Code can not fail to be considerably modified; even tho the arguments which seem to show that it is later than Deuteronomy should be unimpaired.

"Hitherto, so far as we are aware, no attempt has been made to assign to Deuteronomy any definite date intermediate between the time of Moses himself and the reign of Manasseh or Josiah. But now Father F. von Hummelauer enters the field with an entirely new hypothesis, which is at least of considerable interest, and which we proceed to lay before our readers, tho we would counsel those of them who can read from German by all means to make acquaintance at first hand with the little brochure which heralds his forthcoming commentary. According to Wellhausen, the fifteen chapters Deut. xii.–xxvi., or more precisely, Deut. xii. 1—xxvi. 15, form the original kernel of the book, to which all the rest was added by way of introduction or completion at different, tho not widely different, times. Now, altho Father von Hummelauer altogether dissents from Wellhausen as regards their relative priority, he agrees with him in thinking that the chapters in question are neither by the same hand nor of the same date as the remainder of the book. And in this he goes beyond many of the critics, among whom Kuenen and Driver—to name only two—strongly maintain the unity of Deuteronomy, or at least of that larger portion of it which consists of chapters v.–xxvi. and xxviii."

The writer gives a somewhat minute consideration to the facts upon which this Jesuit scholar bases views more "advanced" that those of the two great leaders of higher Old-Testament criticism. Father von Hummelauer, for instance, following almost the words of Voltaire, Thomas Paine, Ingersoll, and other more scholarly critics of the modern school, calls attention to the fact that the authors of the Mosaic books "read back" into their documents the spirit of their present period, when Moses had been dead for centuries. For instance, the Philistines, Dr. von Hummelauer argues, "came into prominence as the enemies of Israel not in the time of Moses, but toward the end of the Richterzeit, or period of the Judges." He chiefly dwells on the fact that the writer of Deut. xii. represents a social state among the Jews as actually prevailing which is little short of anarchical. Can it be imagined, asks Dr. von Hummelauer, that Moses in his own age should have so written about his own time? "No," he replies, "these words, tho spoken 'in the person' of Moses, were never spoken by Moses, but by one who lived at a later date and who referred back . . . the sad conditions of his own time to that of Moses." "This notion of a retrojection of present conditions to a past time is of course familiar to the critics," remarks *The Tablet*, "but it is something of a surprise to find so eminently orthodox a theologian as Father von Hummelauer adopting this idea and using it without hesitation as a working hypothesis." *The Tablet* concludes:

"It would be rash in the extreme for any one who had not given the matter long and serious consideration to venture to put forward an independent opinion on the date of the redaction of Deuteronomy; by which we do not mean the date at which it received its final literary revision, but the period within which it assumed a form substantially identical with that in which we now possess it. Dr. Driver and others of the same school are as firmly convinced that it reflects the circumstances of the seventh century B.C. as Father von Hummelauer is that it reflects those of the eleventh or twelfth. This new hypothesis at least deserves careful examination. . . . . .

"Meanwhile two useful lessons may be drawn from Father von Hummelauer's pamphlet: viz., (1) that it is not safe to pooh-pooh the methods of the higher criticism; for in fact the author of the dissertation before us makes some of the chief arguments of the critics his own, and employs methods which are, to say the least, very similar to theirs; and (2) that, as was said at the outset, it is not safe to accept as fully established the conclusions of the dominant school of critics with regard to the dating of the documents which are believed to underlie the Pentateuch as we now have it."

Some Common Misinterpretations of Doctrine.—The ease with which theological doctrines are misrepresented by outsiders is illustrated in a recent criticism of Mr. John Burroughs's work, "The Light of Day," in *The Sacred Heart Review* (March 9). The reviewer, the Rev. Dr. James J. Fox, points out that Mr. Burroughs, like many Protestants, takes the Catholic dogma of the Immaculate Conception to relate to the virgin birth of Christ, whereas it has nothing to do with that doctrine, merely meaning that the Virgin was, in her own conception, from her mother's womb, divinely preserved from all taint of sin, so that the Christ might be born from a sinless mother. Dr. Fox is indignant that, altho writing of Roman Catholic doctrines, Mr. Burroughs "has never taken the trouble to find out what these doctrines are." The writer further says: "He would, we presume, consider himself justly disgraced if, in speaking of some peculiarities of the gray squirrel, he confounded

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it with the brown. If, in criticizing, let us say, the religion of the Maoris, he were to exhibit ignorance of what that religion is, he would feel that he had written himself a shameless pretender."

Added force is given to Dr. Fox's warning about the gray squirrel by the fact that in the same paragraph he refers to "the Calvinistic doctrine that unbaptized infants are condemned to eternal torment," and finds fault with Mr. Burroughs for wrongly attributing this "Calvinistic" view to the Roman Catholic Church. As has repeatedly been pointed out in the recent discussions of the Westminster Confession of Faith, Calvin and Presbyterians generally have always maintained that unbaptized infants, if elect, are most surely saved. Indeed, the belief that baptism is not necessary for salvation is one of the distinctive doctrines of Calvinism, as opposed to that of sacramentarians.

ARE RELIGIOUS COMMUNITIES A SOURCE OF DANGER?

THE past two years have been marked by an arraignment of religious orders in several parts of the world. In the Philippines, a long, bloody, and costly conflict has been proceeding, whose first inception is widely ascribed to the popular antipathy felt toward the friars. In France a bitter discussion as to the conduct of many of the religious houses toward of 1899–their young protégés took place during the autumn and winter 1900, and was made the subject of parliamentary inquiry—later reflected in the remarkable articles of M. de Saint-Genix in *The Contemporary Review* (see THE LITERARY DIGEST, April 21, 1900, page 488), and in a defense of the orders (May 19, page 609). The present determined onslaught upon the congregations by the Waldeck-Rousseau ministry in France, and the recent outburst of popular antipathy to the Jesuits and other orders in Spain are, with the other facts mentioned, apparently part of a world-wide movement of popular distrust of the religious orders.

In view of this, *The Catholic World* (New York, March) gives the leading place to an exposition of what the religious orders really stand for, as seen by Roman Catholics. The writer says:

"Religious communities, then, are bodies of men or women who, in order to devote themselves more exclusively to the pursuit of their ideal of Christian perfection, abandon their homes and live together under a rule. Always this rule enjoins the observance of the three 'evangelical counsels,' poverty, or the renunciation of earthly goods; chastity, or the consecration of body and soul to a life of perfect continence; and obedience, or the subjection of private will to the command of legitimate superiors. Ordinarily, besides this the 'rule' prescribes a daily routine of exercises embracing both the worship of God and the service of one's neighbor at stated intervals and for definite lengths of time, leaving a margin to be employed as individual ability or inclination shall direct. We say 'ordinarily,' since there are some communities known as contemplatives in which the rule prescribes no other service of the neighbor than that of frequent and fervent intercessory prayer. Ordinarily, too, stability is secured by vows on the part of the members; that is to say, by promises made to God binding the individual under pain of sin to adhere to his state of life and to prosecute his strivings after perfection.

"To what loyal Christian mind can this ideal be offensive? Religious [an ecclesiastical term designating those in religious orders] find in the Gospel itself a divine guaranty for the worth of poverty, chastity, and obedience. The Son of Man, who had not whereon to lay His head, who taught the value of renouncing all, who subjected Himself to Mary and Joseph, who was born of a Virgin, died a virgin, and praised virginity highly, both with His own lips and through His inspired apostle—He is the type in whom Religious discover God's unmistakable approval of the state of life their rule prescribes. They find this type recognized and imitated in the apostolic church, consecrated by generations of saints, sanctioned by centuries of Christian teaching, rendered irresistibly winning by harmony with the noblest aspirations ever experienced by human souls. To obtain a definite and practicable means of imitating Christ's life is the ceaseless prayer of numerous hearts touched with the generous flame of divine love. For how many is it obtainable only by means of entrance into a religious community? How often does it happen that the young man or maiden, on fire with this inner sense of divine possibilities, can find contentment only in a shelter where the soul, 'espoused as a chaste virgin to Christ' and freed from the trammels and clamor of other loves, can suppress carnal desires, can renounce possessions, can learn the lesson of the cross in that 'greatest of penances,' a life passed under a common rule. Surely, lovely chastity can not but win the veneration of any mind honestly resolved to accept Christ's teaching as good for men. Indeed, it scarcely can fail by virtue of its own inherent charm to attract the souls of all who are capable of appreciating the real beauty of the supersensuous, of understanding the true poetry of love. Far beyond the wildest dreams of the young and romantic imagination are the sweet joys reserved for those who dedicate their lives to the cultivation of that hidden love born of the Creator's regard for His creature. As purity begets faith, so does renunciation of carnal delight prepare the soul for a spiritual relationship that can not be described in words. To those who believe in the reality of the Incarnation, surely this higher life should appeal as a precious grace bestowed upon chosen souls to set them peculiarly apart from things of earth and reserve them for the ineffable union of a love all spiritual and divine."

The celibate ideal is the one most widely misunderstood; far less can poverty as an ideal, the writer remarks, offend any one who ponders the true meaning of Christ's earthly life, of His example, His teaching to the apostles, and of His counsel to the rich young man seeking perfection, "Sell whatsoever thou hast, . . . and come, follow me." As to the third "counsel of perfection"—obedience—this does not mean, the writer explains, "that the subject substitutes the superior's command for his own conscience. . . . Neither church law nor any community has ever sanctioned the idea that an individual ceases to be a responsible moral agent."

After giving what he calls "an unprejudiced Gospel view" of these three fundamental principles of the religious life, the writer makes a plea for the reasonableness of vows—all the more remarkable as the Paulists do not themselves take any but the ordinary vows of the priesthood, and because the "Life of Father Hecker," their founder, met widespread condemnation in the church for its alleged hostile teachings upon this point. The writer says:

"If a man in response to what he believes to be a divine invitation enters into a contract with God formally and solemnly as he would in the case of a human contract, has he done anything unbecoming? Why should a soul not be espoused as firmly and irrevocably and publicly to the divine Lover as to a human one? And is it inconceivable that the soul thus wedded thereby gains a new title, so to speak, to the affection of Almighty God? Surely all this commends itself as perfectly intelligible and consistent to any one who has risen to that concept of divine love taught by Jesus Christ. Yet these truths are a logical justification for the Catholic notion of vows. A religious vow is a contract with God made by a man who thus binds himself solemnly to a perfect life—that is, to the pursuit of perfection. *Ipso facto*, therefore, a man with the three religious vows is in a more perfect state, blessed with peculiar privileges and special graces. Such is the universal and traditional Catholic teaching. Is it open to criticism? Certainly not from the point of view of the Gospel."

As for the present French crisis, the London *Spectator* condemns the clericals for the anti-Jewish crusade preached by many of them, and indicts the French Government for its attempt to depart from the principles of true liberalism. Of "Clericalism" it says (February 16):

"We desire to state most emphatically our dislike, nay, detestation, of the aims and actions of the more violent sections of Latin clericalism. We can not find words strong enough to ex-

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press our loathing, not only of the writings of men like M. Drumont, but of those who have thought it consistent with their professions of Christianity to let the outrageous outpourings of the anti-Semite and pro-clerical press pass by without any real or effective protest. The things written by these defenders of the church as Roman Catholics to Roman Catholics should have raised a protest that would have rung throughout Europe. Instead, the leaders of the Roman Church have been dumb, and dumb, alas! in the spirit of a friendly neutrality. Almost the only expressions of Roman Catholic indignation that have been heard have come as a faint whisper from a few insignificant and obscure, if upright, priests and laymen. Here are some extracts from the *Libre Parole*, which Mr. Conybeare uses to support his case against clericalism. They are messages written by correspondents of that paper who sent subscriptions to the funds raised by the *Libre Parole*, and were published by it, needless to say, not with disapproval, but as expressions of sympathy for the work the paper was doing:

"'St. Bartholomew's night saved France from dismemberment, 2 francs.' 'A. Baillière and one of his friends, who would like to see 100,000 Jews and other traitors to the country guillotined, 100 francs.' 'For the widow of Henry, for the extermination of the Jew and the Huguenot, 1 franc.' 'A group of officers who impatiently wait for the order to experiment with the new explosives and new cannon on the 100,000 Jews who poison the country, 25 francs.' 'One who begins to understand St. Bartholomew's in view of the anti-patriotic attitude of the Protestants, C. L., 3 francs 50.' 'An *agrégé* of the university who begins to understand St. Bartholomew's and the 18th Brumaire, 2 francs.' 'A *licencié* in history who finds the Inquisition to be an institution of public utility, and St. Bartholomew's a work of national purification, 5 francs.' 'Hurrah for a Jewish St. Bartholomew's, M. A. Poisson, 3 francs.'

"One might have imagined that M. Drumont's publications would have been placed on the Index, and that every bishop in France and every priest would have denounced such atrocities to their congregations. Yet as far as we know no mark of disapprobation by the Vatican or by the French ecclesiastical authorities was shown. And all the while the Roman Church in France and on the Continent assumes to itself the duty of directing men's consciences in questions of morals as well as of faith. Truly may we say of this wicked indifference, in Cromwell's words, 'This is a thing God will reckon for.'"

There is, however, says *The Spectator*, only one way by which "the extremer elements of Roman Catholicism can be effectively fought and overcome," namely, by "discarding, not copying, the campaign of oppression which the French clericals desire to apply to the Jews, to the Protestants, and to liberalism generally." That is, the humane principles of true liberalism must be applied to the clericals, and the religious orders must not be persecuted:

"It is idle to say that no outrage on liberal principles is involved because the men who will be touched by the new legislation entertain noxious and illiberal ideas. True liberty consists in the right to think as one pleases, to hold what opinions one likes, and to convince others, if one can, of those opinions. It involves the right to hold opinions which other people hold to be wrong, as well as those which they hold to be good. Action is, of course, another matter. Actions can not be as free as thoughts, or the world would be a pandemonium. But even here the minimum of interference must be allowed to the state. The policy of the bill before the French chamber is, in effect, to take away rights from monks and members of religious orders which will be allowed to laymen. That is a policy which is, in our opinion, as unsound in theory as in practise. It is illiberal and it is inexpedient, and it can not produce the results desired. As long as French parents want their children taught by Jesuits and Assumptionists they will contrive to get them taught by members of those orders. The Jesuits may, and will, disappear some day through internal decay, but as long as they are persecuted they will flourish. When the order was dissolved by the Pope, it was at its weakest owing to the deadening influences which always attach to old and rich corporations. The stimulus of a world-wide persecution restored the order to vigor. The French Government have themselves had experience of this fact. The orders are far more powerful to-day than they were before the Ferry bill."

POTSHERD LITERATURE AND THE BIBLE.

A NEW source for the study of the history of the New-Testament era has been discovered in the many potsherds and clay fragments that have been found in recent years in Egypt, and which have been closely studied, especially by Prof. Ulrich Wilcken. The use of the "ostraka," or potsherds, for writing purposes was barely suggested by the classical Kleiothenes story; but it has been left chiefly to Wilcken to demonstrate that they were generally employed for writing as early as the sixth century before Christ in Athens and later throughout the Mediterranean countries, especially in the Hellenistic period. In recent years thousands of these potsherds have been found in Egypt, and they yield practically the same kind of data which the papyri yield. They have been found bearing inscriptions in the national Egyptian, both hieratic and demotic, in Greek, Latin, Coptic, Aramaic and Arabic. The greatest number so far discovered have Greek inscriptions and date from the time of the first Ptolemies, reaching down to the Arabian period. The contents are varied, including letters, contracts, bills, receipts, etc., including also extracts from classical authors. The greatest number of ostraka contain tax receipts. In Wilcken's book, which is entitled "Grechische Ostraka aus Aegypten und Nubien," 1,624 of these remnants are utilized, and of these 1,355 are published by him for the first time. These potsherds are found in the museums of Berlin, London, Paris, Rome, Turin, Leyden and elsewhere, and also in private collections. The writing is a peculiarly difficult kind of cursive script. Considerable material is found for the study of the New-Testament period, and especially of New-Testament Greek, as also of Philo, the Apocrypha, and the Greek Old Testament. Direct data on New-Testament interpretation are found only occasionally, such as information concerning the methods of collection, especially for religious purposes, practised in Egypt in the Greco-Roman period, a number of the terms used by Paul concerning his collection for the poor Christians in Jerusalem being found. Again, the publicans are described much as they are in the New-Testament books. No doubt this potsherd literature will give other sidelight information to the New-Testament student.—*Translation made for* THE LITERARY DIGEST.

RELIGIOUS NOTES.

THE eradication of racial antipathies and misunderstandings by means of the Golden Rule is to be the subject for discussion at a meeting held in Calvary Baptist Church, New York, on March 24, under the auspices of the Baron and Baroness de Hirsch Monument Association. Among the speakere are to be Minister Wu Ting Fang, the Rev. Dr. Heber Newton, the Rev. Dr. Joseph Silverman, the Rev. Dr. R. S. MacArthur, the Rev. Dr. Thomas R. Slicer, Rabbi Samuel Schulman, the Rev. Dr. Donald S. Mackay, Edwin Markham, and others.

IN our issue of January 19 we quoted from *The Church Review* some remarks about a recent rendition, in St. Paul's Cathedral, of the hymn "Nun danket alle Gott," which this High-Church journal attributed to Luther, "that solifidian heresiarch." A reader calls our attention to the fact that this hymn is not by Luther but by Martin Rinkart, who wrote more than a hundred years later, and asks whether this peaceful hymn could have aroused all this anti-Protestant furor, or whether *The Church Review* did not have in mind Luther's famous hymn, "Eine feste Burg ist unser Gott." It is not improbable that the latter was the case, altho any hymn by a continental Protestant reformer would probably be unwelcome to *The Church Review* and the Anglo-Catholic party.

ELIZABETH ANN SETON will be the first canonized saint of the United States, if the investigations now under way are satisfactory. The Rev. Father P. S. McHale, president of the Niagara University, has received authority from Rome to look into the matter, as a preliminary to further investigations at Rome. Mother Seton was born in New York in 1774, and she died in 1821. In 1809 she established what later became the Sisters of Charity. The process of making a saint is a long one, extending in most cases over many years, sometimes centuries. The postulant for the "honors of the altar," as full sainthood is called, is first declared venerable. The Venerable Bede, the Anglo-Saxon writer of the eight century, has never passed beyond this step. Later, the "beatification" of the postulant is declared. Blessed Thomas More, Lord Chancellor of England, who was beheaded for his faith by Henry VIII., lately attained this title after being "Venerable" for several hundred years. Last of all, the postulant is canonized and has the title of saint. There are several Latin-American saints already, the best known being St. Rose of Lima, in Peru.

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FOREIGN TOPICS.

IRELAND AT THE BEGINNING OF THE CENTURY.

A SEVERE arraignment of the Salisbury ministry for its treatment of the Irish question appears in the February *Fortnightly Review*. The writer, who signs himself "An Old Whig of the School of Grattan," declares that, in matters of general government, education, taxation, but especially in the question of land, the policy of the present Conservative government in Ireland has been "either a feeble, hand-to-mouth policy, or a policy of positive mistakes." As the century opens, he says, the constitution in Ireland is a "ghastly farce."

"That majestic structure of order and freedom, well compacted, broad based on the national will, is in Ireland a shapeless, nay, a tottering ruin. The Irish representation in the House of Commons is almost wholly composed of elements hostile to government, law, and social progress; moderation, wisdom, above all, property, that main pillar of stability in a state, are, with few exceptions, not to be found in it; it does not express, it falsifies, the best opinion of Ireland. The aristocracy which, in Great Britain, leads the people, is in Ireland powerless, degraded, contemned; it has hardly any part in political life, it has even been deprived of nearly all social influence. The government of Ireland is a mere bureaucracy, apparently strong but really weak; its modes of administration change as one minister succeeds another, and exhibit vacillation under the show of force; it is not in accord with the upper classes, which it has long ago ceased to consult or respect; with the lower it is completely out of sympathy."

In almost every respect, the writer continues, Ireland is in a bad way. We quote again:

"In Ireland the divisions of race and faith, made worse by agitation and legislation utterly unwise, are more deeply marked than they have been within living memory; the middle class in Ireland is happily rising, but is still of little weight in the state; the great mass of the people is a mere multitude without a stedfast purpose or will, tossed hither and thither by priests and demagogs, completely unfit for political power as every general election for the last fifteen years has proved. In this state of things the elements of true national life do not exist; society is disordered, almost turned upside down; revolution and socialism are ready to break out, and are only kept down by ill-directed force. These grave evils reveal themselves most fully in the land and in the relations formed in it, infinitely the most important in the entire community. The landed gentry have been changed from landowners into rent-chargers; they have been thrust out of the management of local affairs; they have been literally prevented by law from doing their duty. The peasantry have been gorged with the spoils of their landlords, but the advantages they have gained have been to little purpose; they are a discontented and dissatisfied body of men, disloyal for the most part in the southern provinces. In this position of affairs demoralization abounds, the sense of security and of what is settled hardly exists; sober industry and thrift find no encouragement, dishonesty and wastefulness are actually promoted by law, a restless and unwholesome craving prevails for a confiscation of property iniquitous, universal, infamous. And the results are becoming manifest in the land; the wealth of Ireland is slowly on the increase in commerce and among the middle classes; but in all that relates to the land it is plainly declining. Pauperism is steadily growing, tho population is still being reduced; the income tax on land is gradually falling off; the area of agriculture of all kinds is shrinking; husbandry, in many districts, is not nearly so good as it was, say before 1879, especially as to planting, arterial drainage, and the breeds of farming animals; capital has long ago been avoiding the Irish soil. It could not, indeed, have been otherwise, the Irish land system being what it is."

The writer offers no remedy for the trouble, but suggests, as "the imperative duty of the hour, the appointment of a "really strong commission to inquire into the working of the Irish land acts, and the administration of them by the land commission."

The progress of economic and political evolution is gradually bringing about "an irresistible sentiment in favor of a peasant proprietary," says *The Daily News* (London), which has lately come under radical auspices:

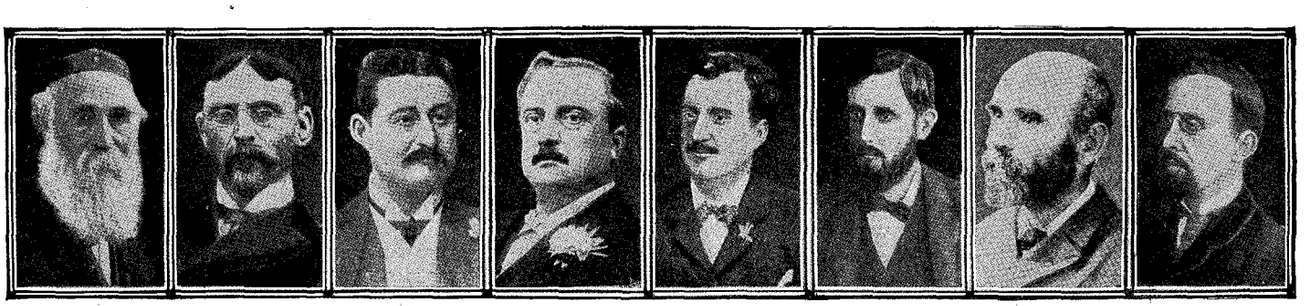
"More and more the landlord class has been withering away into what biologists call a 'rudimentary organ' in the body politic. They once had a function. That function has little by little disappeared, and they are left drawing nutriment from the body and making no return. They are becoming mere rent-receivers. Society does not permanently tolerate the existence of such a class. If it secures them their income, it at least prevents them from making mischief."

The Daily News argues in favor of the land-purchase scheme advocated by Mr. T. W. Russell, M.P., for "the compulsory purchase of all the agricultural land in Ireland which does not now belong to a single owner" (we quote Mr. Russell's words). This scheme, however, says *The News*, would make the British Parliament Ireland's landlord:

"Without in any way prejudging the issue, we can not help pointing out that the natural landlord of the Irish people, if there is to be any scheme of national purchase, is not England but Ireland, and the natural authority to superintend so vast a transaction, to coerce the maladministrators and redeem by amending acts the partiality of tribunals, is not a parliament at Westminster that has an unwieldy and unmanageable empire on its hands, but a parliament at Dublin that has Ireland to deal with and is composed of the Irishmen who alone can deal in full personal knowledge and sympathy with the difficulties of their own country."

Irishmen, *The News* believes, would have responded to the imperial call for help in the Boer war as readily as any other portion of the empire, but they felt that they, a subject race, were fighting to turn a free race into a subject one. *The News*, which is opposed to the South African war, concludes as follows:

"In every other part of the empire men might arm and drill and be praised for patriots; in Ireland voluntary drilling was a



J. F. X. O'BRIEN. WM. O'BRIEN. DR. C. K. D. TANNER. JOHN REDMOND. WM. REDMOND. JOHN DILLON. MICHAEL DAVITT. TIMOTHY HEALY.

IRISH LEADERS OF TO-DAY.

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crime. Irish militia regiments were drafted out of Ireland, Englishmen were drafted in; the Irish were in the position of these poor Uitlanders, to whom was shamefully denied (so we read) the elementary right of civilized men to bear arms. And undoubtedly, if a volunteer force were allowed in Ireland, what happened in 1782 would happen again. Only now there would be more bitterness in the demand. That is the result of a century of union, that when the rest of the empire leaped to repel an invasion, Ireland still needed to be held down by a garrison of regulars and English militia. The ruling fact of the situation in Ireland is that the Union, which has passed virtually by force, is still maintained by force; and Ireland, which under the system accorded to Canada would be as loyal as Canada is now, remains as disloyal as Canada or Australia or New Zealand would be if denied their independence."

Colonel Arthur Lynch, of the British army in South Africa, who has had a long experience in Irish politics, writes (in *The Independent*, New York) of "Britain's need of Ireland." Even in her "present subjection," he says, Ireland has been the empire's best recruiting-ground for her army and navy. He continues:

"But a reconciled Ireland could supply a force of soldiers and sailors five times, or even ten times, as large as that of the Irish contingent now engaged in the British service. And the reconciliation of Ireland would have consequences far beyond the increase of England's material power. The discontent of Ireland not only immobilizes a considerable part of England's force, but it is also felt as a disruptive influence throughout the whole scope of England's politics, and is, of course, one of the causes of the hostility of a great section of the American people. A contented Ireland would act as a sort of cement to all the English-speaking peoples. The English Government would be well advised to bend its energies in this direction, with the object of making Ireland as powerful a factor of the strength of the British Isles as La Vendée and La Bretagne are now of France."

MORE EUROPEAN OPINION ON AMERICAN COMPETITION.

ECONOMIC writers of Europe continue to call for a European trade alliance against the United States as the only means of meeting our commercial rivalry. The German and Austrian journals are especially alarmed. The *Frankfurter Zeitung*, speaking of "the specter of American competition in European markets," says: "The entrance of the United States upon the scene as a creditor nation indicates a vast change. After the war with Spain the Government of the United States launched out for the conquest of the world. The European states will have to familiarize themselves with the idea that America will henceforth have its word in their councils." Handicapped by militarism, Europe, says the *Tageblatt* (Vienna), is no match for rich America, "which is destined to gradually become the creditor of the entire world." In the next few decades "all the European states, and also Australia, China, and Japan, will become its [America's] debtors, unless we take precautions not to fall into economic dependence on this new commercial world-giant." Europe's sole refuge, concludes this Austrian journal, "is the abolition of militarism, that cancer which is destroying her agriculture, her industry, and her commerce."

The *Volks-Zeitung* (Cologne) argues in favor of Germany's maintaining a good understanding with Great Britain in order to have a freer hand against the United States. It says:

"We have hitherto shown the gentlemen in Washington too much readiness to yield. We can only make them feel the full weight of our power when England does not stand in the way. Of course nobody in Germany intends to provoke a war with the United States, from which we would have nothing to gain; but the interests of our agriculture absolutely demand a more energetic assertion than they have hitherto had in Washington through the imperial Government."

The Berlin correspondent of the *Courrier des États-Unis* (New York) declares that several German newspapers, through fear of "the American commercial invasion," have gone so far as to refuse to insert the advertisements of American firms.

Our commercial victories continue in various parts of the world. Consul-General Bray, at Melbourne, Australia, reports that an Illinois steel concern has secured orders for all the steel rails and fish-plates for the government railroads in the colony of Victoria, having underbid several English and German firms. A Pittsburg company will supply nine locomotives and one hundred and fifty cars for a local railroad in Calcutta, India, successfully competing with four British concerns. *The British Board of Trade Journal* (London) warns British manufacturers that American boots and shoes are capturing markets where British goods ought to have a practical monopoly. Commenting on this warning, *The Standard* (London) asks: "What will awaken our manufacturers from their lethargy and pierce through the self-complacency of the British workingman?" An Englishman signing himself "A. M.," who says that he has had thirty years' business experience in the United States and understands our business methods, declares in *The Speaker* (London) that "the American's goods are making headway because he is pushing the trade with characteristic energy, because he is offering better value, lower prices, and quicker delivery than his European competitors."

A LONDON VIEW OF THE AMERICAN INVASION.

MADAM LONDON (to Uncle Sam): "Excuse me, sir, but are you running this metropolis or am I?"

UNCLE SAM: "Well, madam, unless your sons hustle a bit, I guess I'll get more than a look in." —*Moonshine, London.*

The British workman must wake up, this writer concludes:

"The Americans are already taking from us contracts for steel bridges, engines, machinery, and tools for India, Africa, and Australia, for steel rails for our own railways and steel plates for our own ships. Our printers get the monotype from them, they supply electric engines to the shrewd Corporation of Glasgow, and now our navy is going to adopt their submarine boat. Many of our young engineers find it advisable to complete their technical education at the great engineering works of Massachusetts and Pennsylvania, and even a British plumber who goes across to New York finds methods and workmanship on a level so much higher than anything he has been accustomed to that he has almost to learn his trade over again."

"The iron and steel trades have gone from us," wails the Edinburgh *Evening News*. "When the fictitious prosperity caused by the expenditure of our own Government and that of European nations on armaments ceases, half the men employed in these industries will be turned into the streets."

The Evening News believes that natural resources and improved machinery are what enable America to lead in the commercial race. It says on this point:

"It is useless to pretend that this generation of British workmen can ever hope to contend successfully with Americans under present conditions. They have cheaper coal and iron ore, improved tools, innumerable labor-saving machines, and, above

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all, the strenuous efforts of the workmen to increase the output. How is it to be expected that our workmen, trained to regard restriction of output as their sheet-anchor, can suddenly be made to understand that it is a fatal heresy, and that their only salvation is an increased output at diminished cost?"

In a long editorial entitled "America and British 'Decadence,'" *The Herald* (Kobe, Japan, published in English) admits that England is being distanced, but remarks that, arguing from the general attitude of industrial America toward industrial England, and the expressions, written and spoken, of particular American commentators, it must be said that America is "not a graceful winner," also that "she is not graceful even in the process of winning." This, however, says *The Herald*, is but "one head of the general scheme of things American, in which the tendency is all toward the apotheosis of the millionaire and the worship of success." It continues:

"What is to be made of a country whose newspapers lead off a ten-column biography of the late Mr. P. D. Armour with a tabulated statement of the value of his interests and securities, with a pathetic description of his death-bed scene, the words of farewell to wife and children (reported verbatim) following immediately thereupon? What is to be made of it save that its creed must be the creed of Midas and its god the golden calf? Yet what again can be made of it, with its never-ceasing proclamations of the glorious principle of democratic equality (and, we presume, fraternity) when its newspapers write of the exceeding condescension of a Duke of Manchester in agreeing to shake hands with a chief of police who had come a long way in the dear hope of consummating his exquisite ambition? Some people would affect to see a contradiction in the two incidents. There is none. Money was the main fact about Mr. P. D. Armour. The American newspapers therefore print Mr. P. D. Armour's estate first and his death-bed scene second. A dukedom represents capital, since, altho it is bankrupt, it can marry American millions. Capital is money, and a dukedom is capital. Therefore, by rule of thumb, a bankrupt Duke of Manchester is an enormous capitalist like Mr. P. D. Armour, and as such—presto! —he is much worth while shaking hands with."

Says *The Herald*, in conclusion:

"It is apparent that if the American measure of success be the foot-rule of dollars and cents, and if England fail to make a march as long and large by that foot-rule as that of America year by year, then, plainly, England is 'decadent,' and her whole fabric has begun to decline. But then is it not possible, is it not conceivable, that the verdict of Destiny and of History—or whatever be the name and style of the final Referee and Appraiser—shall be arrived at by other and different standards or measures of virtue? There should, at least, be doubt enough of the answer to the question to convince reasonable American commentators that the reserve and restraint which success sometimes has grace enough to observe has a present dignity and may be a future mainstay."—*Translations made for* THE LITERARY DIGEST.

Will Italy Leave the Triple Alliance?—The fall of the Saracco ministry in Italy, and the King's choice of Signor Zanardelli to form a new cabinet, are regarded by Italian and French papers as a sign that King Victor Emmanuel has decided to yield to the republicans and socialists who oppose the Triple Alliance, with its policy of foreign colonies and army and navy expansion. Two of the cabinet ministers are now opposed to the alliance with Germany and Austria, says the *Tribuna* (Rome), and their appointment is significant of grave impending changes in Italy's foreign policy. The visit of the Italian fleet to Toulon, and the decoration of King Victor Emmanuel with the grand cordon of the Legion of Honor by President Loubet, indicate, declares the *Journal des Débats* (Paris), that the long-expected but long-delayed Franco-Italian *rapprochement*, which Crispi labored for so arduously, has "at last entered upon its final stages." A new Triple Alliance, composed of France, Russia, and Italy, concludes this journal, is an event of the not far distant future.

If Italy really does abandon her vain, exhausting policy of attempted imperialism, says the *Independance Belge* (Brussels), "a new impulse will be given to the economic and industrial renaissance which is everywhere evident in the kingdom. The new King has a difficult task, but, at the same time, a splendid opportunity before him."

What Italy needs, says *The Daily News* (London), is a "brave and sincere statesman who will tell her of her ailments as candidly as Mr. Gladstone told her during his life, and who will apply himself strenuously and wholeheartedly to their remedy." It concludes:

"Italian anarchy is but the symptom of Italian misery. Over great parts of Italy the taxation amounts to nearly half on the produce and industry of the people. The population, driven out by want, is spreading into every country of the old and new world. A large part of the severest manual labor is performed in America by these Italian emigrants. Italy threatens to become another Ireland, happy in any country but her own."—*Translations made for* THE LITERARY DIGEST.

CANADA AND THE STEEL TRUST.

NEWSPAPER comment on the possibilities of Canada's iron wealth (as set forth in the recent speech of Mr. A. J. Moxham, manager of the Dominion Iron and Steel Company) has been given a new turn by the report that the American "steel

UNCLE SAM HAS A STEEL CINCH ON THE WORLD.
—*Harper's Weekly.*

trust" has acquired control of the plant of the Canadian company at Sydney, Cape Breton Island. Mr. Moxham told the Canadian Manufacturers' Association that the Sydney plant, which is less than two years old, can turn out iron at a cost of $2.45½ less a ton than it can be produced for at Pittsburg, and that the finished product can be landed in Europe at a total cost of $6 less a ton than the cost for Pittsburg iron. This is due, he declared, to the low "assembling cost" (the crude ore, limestone, and coal being nearer together than in any other iron-producing center in the world), and to the fact that Sydney is more than

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a thousand miles nearer the European market than is Pittsburg. The Canadian Government, moreover, pays a bounty of $3 per ton on pig iron manufactured in the Dominion and $3 on each ton of steel made from this pig. The supremacy in iron, says *The World* (Toronto), "means wonderful development and a rapid increase of population for the Dominion, and it means as much for the empire as for Canada." There is now no reason why the British empire should take a second place to any other country in the world in the matter of iron. "What Great Britain has lost can be much more than made up by Canada, so that between the mother-country and Canada the Dominion will soon place the British empire in the lead." We are at the beginning of a great forward movement in this country, says *The Globe* (Toronto) in a similar vein, and Sydney is the first point in the advance.

And now, close upon Mr. Moxham's speech, has come the report that the Morgan-Rockefeller syndicate has secured control of all the properties of the Dominion company at a cost of $60,000,000. This report has been denied, but (says *The World*, Toronto), this situation is always a possibility, and "this possibility is a menace to the country." The danger, says *The Globe* (Toronto), is twofold:

"One possibility is that the Sydney works would become a part of an American scheme for fighting British iron producers in the markets of the world. The other is that the syndicate might close the mines, so as to prevent competition with those of the United States. If the mines are kept open, it is said that they will draw $1,500,000 a year in bounties from the Canadian people, and if the bounty is repealed the Sydney works will be closed down. . . . If the trust should acquire the property, the continuation of the bounty will appear somewhat absurd. . . . It will also be very questionable whether the Canadian product of the syndicate should be protected against the American product. The whole situation will have to be reconsidered in the light of the new conditions."

The Canadian Trade Review (Montreal) says that, "in either of these eventualities, the course of the Dominion Government is clear. If the works are closed down, they can be taxed so heavily that the syndicate can not afford to let them lie idle. If it should turn out that the plant would be run for the purpose of breaking prices in Great Britain, . . . the bounty could be withdrawn or an export duty could be placed on the product. The Morgan syndicate will no doubt carefully consider the probable action of the Canadian Government in the event of the Sydney works being absorbed before the deal is finally consummated."

The whole question is a matter of deep concern to Canada, says *The Monetary Times* (Toronto). "If the American steel trust gets hold of the Sydney works, it would either work them on a large scale or doom them to idleness; if the former, Canada would supply bonuses to cut the throat of the British iron interest; if the latter, the result would be a good deal worse."

The Quebec correspondent of *The Sun* (New York) declares that "much of the present anti-American outcry in Canada is simply political trickery." Americans have the money and know how to develop Canadian resources, he says, because they have been developing similar resources under similar conditions in their own country. American enterprise has done much for the Dominion. He adds:

"Americans laid the foundation of the shoemaking industry in Montreal. The great bulk of grain-shipping from Montreal is done by Americans. American skill and American capital are going into the Collingwood iron and steel industry.

"Americans are searching every corner of the Rainy Lake and Lake of the Woods districts for gold and iron, and it is only when they have gone through years of privation, adventure, excitement, failure, and an occasional success that they are heard of at all. Canadians are there, too, but Americans overrun the place.

"Americans are going by the thousand with their families and effects to take up land in the Canadian Northwest. Last year alone there were something like 40,000 of them. Americans discovered the riches of Kootenay. They worked the Le Roi and the War Eagle mine. They went up the rocky rivers and climbed the high mountains of the Slocan. They found the gold in the Klondike."

American Children.—Julius Szavay, an Hungarian editor and poet, and secretary of the board of trade of Raab, has been sojourning in this country and publishing in book-form his observations. This is what he has to say about American children, as quoted in the *Neue Pester Journal*: "The education of the children is only another name for extreme liberalism, the children being regarded as exceptional creatures, almost as saints, who may demand anything and are superior to all others. After the women, the children receive the greatest protection from the laws, and everywhere there are societies for the prevention of cruelty to children. . . . This comprehensive protection naturally has its dark side also. The American children are the worst in the world. It is they who chase the Spanish ambassador because they believe his gala costume does not become him; it is they who throw stones at the Catholic priest when they see him in his official vestments; it is they who steal the boxes and barrels they find piled before the stores and burn them in the middle of the street (Americans, by the way, incline very strongly to pyromania); and it is they who steal the wooden steps before the doors of residences, a business in which they are assisted by the policemen, who complacently turn their backs to their mischief, for they tell themselves that they themselves were children once and that they have children of their own. On the other hand, these incomparable American scalawags are perfect marvels of adroitness and easily excel all their brothers on this side of the Atlantic in the art of making money. They are adepts in all the lighter kinds of business; not only in selling newspapers and blacking shoes do they find profit, but there are many other sources of income with which they are familiar and to which they devote themselves body and soul. One would have to smile at them if they did not know, in spite of their finicalness, how to turn to profit the zeal with which they attend to business. From these embryonic men, educated in utter freedom, and entrusted to accident and the natural development of instinct, comes the average American who is every inch an individuality, not content with the leveled and uniform compendium of scholastic wisdom, but who is swayed by a bold and original habit of thought that is prolific of tricks and stratagems, and which bewilders with its record of keen successes."—*Translation made for* THE LITERARY DIGEST.

Death of a Progressive Japanese Patriot.—The late Japanese author, Fukuzana Yukichi, wrote one hundred and seven volumes, was a recognized authority in science, and "did more than any other man to bring the Japanese vernacular—more vital, more flexible, and more picturesque than the Chinese—into common use among Japanese orators." He was a typical Japanese patriot of the progressive school, says *The Japan Gazette* (Yokohama):

"There may have been men in Japan equally qualified intellectually to mold the opinion of their contemporaries. But there have been none at once with principles and talents of so high an order. It was reserved for him to adapt the principles of the philosophy of the West to the needs of Japan; to lead the youthful energy of the country from the barren deserts of Chinese literature to the living waters of European science and thought; to liberalize the Japanese mind through the columns of its most influential and broad-minded daily paper; to afford, in times when it was most needed, an example of rigid morality and single-minded devotion to duty; and to exercise, through his famous school, a living influence on most of the young men to whom the future destinies of the country will be entrusted."

AN illustration of the disinclination of the Catalonians to be known as Spaniards is recorded by the *España Moderna* (Madrid). At the railroad station in one of the Catalan towns, the guard shouts: "All aboard for Spain," and in several shop windows one sees the sign, "*Aquí se habla español*." "Here Spanish is spoken," as tho it were a foreign language.

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CURRENT POETRY.

The Records of the Snow.

BY FRANCIS STERNE PALMER.

At dawn the snow was new and white,
A spotless page that was turned in the night;
By noon it was marked with sign and trail,
Printing that tells a spruce-land tale.

This name, so boldly written, shows
Where the lordly moose-bull goes;—
Who has better right to sign
Than he of the North woods' royal line?

Here a clumsy track spells out
The name of one who is ever in doubt,
Shuffling step and shifty eye,—
The squirrel jeers as a bear goes by.

Long leaps in the snow are marks of a lynx;
The squirrel hushes, his small heart sinks;
Grouse whir away, and hare start back,
They read a harsh warning writ in this track.

An air of tragedy hunts the spot
Where splashes of blood make an ugly blot;
A clew to the murder the snows declare,
For fox-track follows the track of a hare.

Delicate tracks are tellitales of
A gentle passage of woodland love;
The low-voiced snowbirds met together
In this to them sweet courtship weather,
And lifted their thoats in a soft love-tune,
Vowing to mate far north next June.

Again it snows, and the morning light
Shines on a fresh page, smooth and white.

—In the March *Harper's Magazine.*

At the Sign of the Skull.

By MADISON CAWEIN.

It's "Gallop and go!" and "Slow now, slow!"
With every man in this life below—
But the things of this world are a fleeting show.

The postchaise Time that all must take
Is old with clay and dust;
Two horses strain its rusty brake
Named Pleasure and Disgust.

Our luggage totters on its roof,
Of Vanity and Care,
As Hope, the postboy, spurs each hoof,
Or heavy-eyed Despair.

And now a comrade with us rides,
Love, haply, or Remorse;
And that dim traveler besides,
Gaunt Memory on a horse.

And be we king or be we kern
Who ride the roads of Sin,

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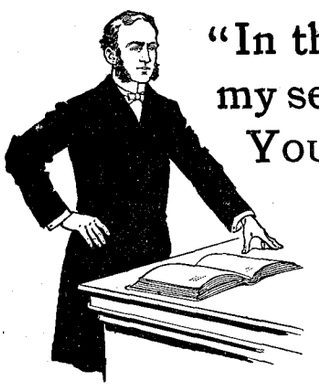

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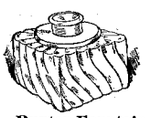

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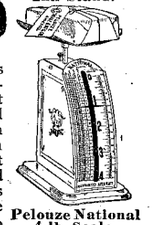

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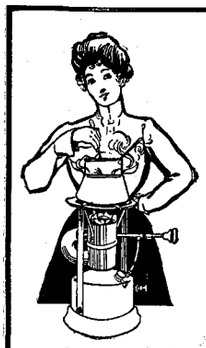

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They lead us to that Inn.

Unto that Inn within that Land
Of silence and of gloom,
Whose ghastly landlord takes our hand
And leads us to our room.

It's "Gallop and go!" and "Slow now, slow!"
With every man in this life below—
But the things of this world are a fleeting show.
—*Saturday Evening Post.*

MORE OR LESS PUNGENT.

Not to be Expected.—SHOPMAN: "This matches your sample perfectly, madam."

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CUSTOMER: "Oh! not any yet. You see, this is the very first shop I've tried!"

The Fashionable Pace.—BROWNE-STONE: "Say, old man, I haven't seen or heard anything of my wife in two or three weeks. You haven't seen her lately, have you?"

SWELLINGTON: "No; maybe she's at home. Have you looked?"

BROWNE-STONE: "No, by Jove! Never thought of it."—*Smart Set.*

What's in a Name?—*Life* answers the question partially in "A Literary Nightmare," from which we take the following:

When does Mary Mapes Dodge?
When Thomas W. Knox.
What did Charles Reade?
Whatever he saw Mabel Osgood Wright.
What made Virg-il?
Having to Pla-to small audiences.
When is it that John Burroughs?
When he hears Edward Everett, Hale.
Who gave Thomas Paine?
Hamilton Wright, Mabie.
What is it that John Kendrick, Bangs?
Mrs. Harriet Beecher Stowe.
What made Winston Church-ill?
Eating what he saw John Esten, Cooke.
What was it that Bulwer Lytton?
De-land.
What victory did Agassiz?
He saw Charles Dar-win.
Why *did* Charles Dar-win?
Because he never turned his back to De-foe.
When did Mollie Elliott Seawell?
When she heard Charles Dudley Warn-'er.
Where did Captain Frederick Marry-at?
At the Ellen Olney Kirk.
When was Lawrence Sterne?
When he found Bill, Nye.
Where did H. Cabot, Lodge?
In a Dry-den.
For what did Eugene Sue?
For one of Samuel Smiles.
Why do we not laugh at R. D. Black,-more?
Because we find James Greenleaf W(h)ittier.
Why did Miss Mu-loch up the silver?
Because she saw Flora Annie Steele.
When did Victor's mother urge him to become a tailor?
When she said, "Victor, Hugo and help John W. Drap-'er."

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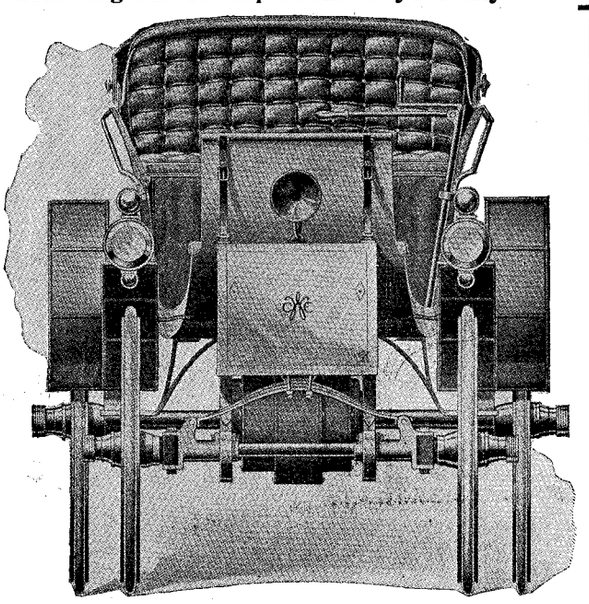

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CURRENT EVENTS.

Foreign.

CHINA.

March 11.—Minister Conger, with his family, leaves Peking on his return home, the legation being left in charge of Secretary Squires; a Shanghai despatch says Russia has informed China that unless the Manchurian convention is signed at an early date harder terms will be substituted, and Li Hung Chang has appealed to the Powers to intervene in China's behalf.

March 12.—More punishment of Chinese officials is demanded by the foreign ministers, who will present a list of ninety-six, of whom they desire six executed and the others punished as the Chinese see fit.

March 14.—China objects strenuously to the limitations of the Manchurian convention; the Powers are still exchanging views regarding the absorption of Manchuria by Russia.

March 15.—Armed British and Russian forces are facing each other threateningly over disputed railway property at Tien-Tsin; in the Reichstag Chancellor von Bülow makes a statement on the progress of Chinese negotiations.

General Chaffee is ordered to withdraw the American troops from China, leaving only a legation guard of one hundred and fifty men in Peking.

SOUTH AFRICA.

March 11.—It is reported at Lorenzo Marques that General Botha is willing to surrender, and that the burghers in Orange River "Colony" are making common cause with the British.

March 13.—Boer invaders of Cape Colony are retreating to the north; it is believed in London that the end of the war is near at hand; the bubonic plague is spreading in Cape Town.

March 15.—General Kitchener reports further successes by General French in the Transvaal.

March 16.—General Kitchener reports the capture of a Boer laager and twenty-two men at Krugersport, including the Boer leader Erasmus.

OTHER FOREIGN NEWS.

March 11.—Elections in Spain show a large majority for the Liberal candidates.

Herr Bebel, the leader of the Social Democratic Party, makes a sharp attack in the Reichstag on the adminstration of the German colonies in Africa.

March 12.—Emperor Francis Joseph arrives at Munich to participate in the celebration of the eightieth anniversary of the birth of Prince Luitpold, Regent of Bavaria.

March 14.—In the House of Commons Lord Cranborne declares that the British Government has not undertaken to revise the Hay-Pauncefote treaty, but will consider in a friendly manner any new proposals from the United States.

Count Boni de Castellane insults the editor of the *Figaro* in Paris, and a duel is looked for; the expected duel between M. Déroulède and M. Buffet on Swiss soil does not take place, owing to the interference of police authorities.

March 15.—The Duke and Duchess of Cornwall and York start on a tour of the globe.

M. Bogoliepoff, the Russian Minister shot by Karpovich dies as the result of the wound.

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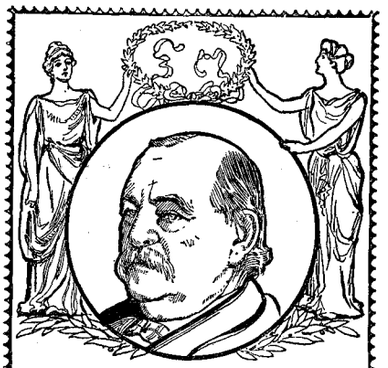

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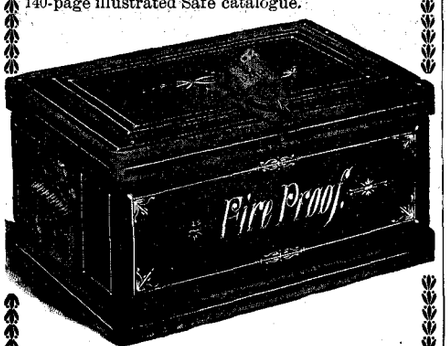

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The census of India fixes the population at 294,000,000.

March 16.—The Count de Castellane and M. de Rodays fight a duel in Paris, the latter being shot in the thigh.

March 17.—A state of siege is proclaimed in several Russian cities, owing to the attempt of the authorities to suppress free speech among the students of the universities.

Domestic.

DOMESTIC NEWS.

March 11.—Ex-President Harrison's illness takes a turn for the worse.

The reply of the British Foreign Office, declining to accept the Senate amendments to the Hay-Pauncefote treaty, is delivered to Secretary Hay by Lord Pauncefote.

The President's plans for his trip to the Pacific coast are made public.

W. J. Bryan visits several publishing houses in New York, with a view to gaining knowledge to assist him in the publication of his new weekly, *The Commoner*.

March 12.—Secretary Gage, in Chicago, says that he has no fear of a tariff war as the result of his order placing a countervailing duty on Russian sugar.

A bill intended to disfranchise thousands of voters passes the lower house of the Maryland legislature.

March 13.—Ex-President Harrison dies at his home in Indianapolis; the governor of Indiana issues a proclamation, paying high tribute to the character and public services of General Harrison.

Andrew Carnegie gives $5,000,000 to endow a fund for superannuated and disabled employes of the Carnegie Company at Pittsburg, and for the maintenance of libraries in the vicinity; Mr. Carnegie sails from New York for England.

A negro is burned at the stake in a public square of Corsicana, Tex., for murdering a woman.

March 14.—President McKinley issues a proclamation on the death of General Harrison, and starts for Indianapolis to attend the funeral.

William Cary Sanger assumes the duties of Assistant Secretary of War.

Fire does damage to the extent of $500,000 in Cloverport, Ky., and leaves 1,000 persons homeless.

March 15.—The President arrives in Canton, on his way to attend the funeral of ex-President Harrison.

Andrew Carnegie offers to build sixty-five branch libraries for New York, at an expense of over five million dollars, provided that the city will furnish sites and means for permanent maintenance.

March 16.—The body of ex-President Harrison lies in state at the Indiana Capitol and is viewed by a great multitude.

The coal-mine workers vote to declare a strike on April 1, if the operators refuse to confer and no satisfactory agreement is reached.

March 17.—The funeral of ex-President Harrison takes place at Indianapolis with simple church services, attended by President McKinley, five ex-Cabinet ministers, several governors and many other public officials.

James J. Hill secures control of the Chicago, Burlington and Quincy Railroad, which is to be leased to the Great Northern and Northern Pacific companies.

AMERICAN DEPENDENCIES.

March 11.—*Cuba:* Fruitless sessions continue to be held by the Cuban relations committee in Havana; Gomez announces that he would not accept the presidency of the Cuban republic.

March 12.—*Philippines:* A provincial government is instituted by the Philippines commission in Tayabos, Southern Luzon.

March 13.—Six members of the revolutionary cabinet are reported to be captured in an engagement near Manila.

March 14.—Three hundred vessels engaged in trading among the Viscayan Islands of the Philippine group are destroyed by Americans.

Cuba: Lieutenant-General Miles and Quarter-

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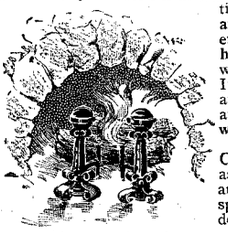

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master-General Luddington start for Cuba to inspect the military posts on the island.

March 16.—*Philippines:* The Filipino General Trias surrenders, with twenty officers and two hundred men, and takes the oath of allegiance to the United States.

CHESS.

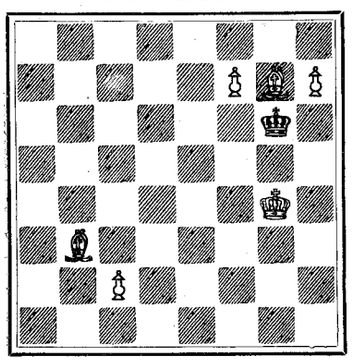
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 545.

Composed for THE LITERARY DIGEST

By AUBREY GOODENOUGH, Worcester, Mass.

Black—One Piece.



White—Six Pieces.

White mates in two moves.

Solution of Problems.

No. 540.

1. Kt—Q 2 / B x P	2. Kt—K 4 ch / K x P (must)	3. Q x R, mate
1. ..... / B or P x R	2. B—R 7 ch / Kt or P—Kt 3	3. Kt—Kt 3, mate
1. ..... / P x Kt	2. R—Q 5 ch / K—Kt 3	3. P—B 5, mate
	2. ..... / B x R	3. Q—B 2, mate
1. ..... / P—K 7	2. Kt—K 4 ch / K x P (must)	3. B x P, mate

Other variations depend on those given.

Solved by M. W. H., University of Virginia; the Rev. I. W. Bieber, Bethlehem, Pa.; C. R. Oldham, Moundsville, W. Va.; M. Marble, Worcester, Mass.; W. W., Cambridge, Mass.; A Knight, Hillsboro, Tex.; the Rev. J. G. Law, Ocala, Fla.; the Rev. G. Dobbs, New Orleans; W. R. Coumbe, Lakeland, Fla.; H. A. Horwood, Hoboken, N. J.;

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Comments: "The Doctor's best"—C. R. O.; "Excellent idea; but too many mates on second"—M. M.; It easily takes its place in the first rank"—A K.; "Somewhat marred by duals"—J. G. L.; "Uncommonly fine. Q x B is one of the best 'tries' I have ever seen"—G. D.; "Not up to Dr. D's average; but showing the hand of an expert in the finish of detail"—W. R. C.; "The duals are unfortunate blemishes to a fine problem"—H. A. H.; "Many a 'Trek, 'twixt the Knight and the Check"—J. W. Y.

The reason that so few solvers, comparatively, solved this problem is that so many of them fell into the several traps so skilfully laid by the Doctor. Almost every possible move was tried, but the majority of those who didn't get it relied upon Q—R 6. The way the Doctor provided against this is very ingenious: 1 $\frac{Q—R\ 6}{P\ x\ R}$; now what? Only one solver sent a continuation of this:

"2. $\frac{Kt—K\ 5}{R\ x\ Kt}$ 3. $\frac{Q\ x\ Q\ P\ mate.}{}$" But Black does not play 2 R x Kt, but B x Kt; and there isn't any mate next move; for if Q x K P, B—Q 5.

In addition to those reported, 539 was solved by H. Sleeper, Meriden, N. H.; J. P. Plehn, Toledo, O.; W. W. Clement, Rabke, Tex.; M. K. Hartmann, United Church Seminary, Minneapolis.

Mackenzie's End-Game.

1. P—K 4	Q—Q 7 ch (a)
2. K—R 6	Q—K 7 ch (b)
3. K x P	P x P (c)
4. B—Kt 7	Q—K 7 or Q 8 (d)
5. B—B 8	Q x P ch
6. Kt—R 5 dbl. ch	K—Kt 4
7. B—B 6 ch	K x Kt
8. B x Q and wins.	

Notes.

(a) If P x P dis. ch.; 2 Kt—B 5 dis. ch wins the Q.

(b) If Q—Q 6 ch; 3 K x P, P x P (best); 4 Kt x P. White can not win here by 4 B—Kt 7, because of Black's answer: 4 Q—Q R 6 or Q—Kt 8; but now Black must lose his Q or be mated.

(c) Best.

(d) If Q—B 8; B—B 8.

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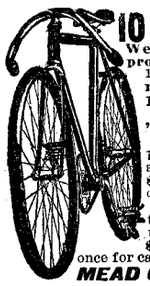

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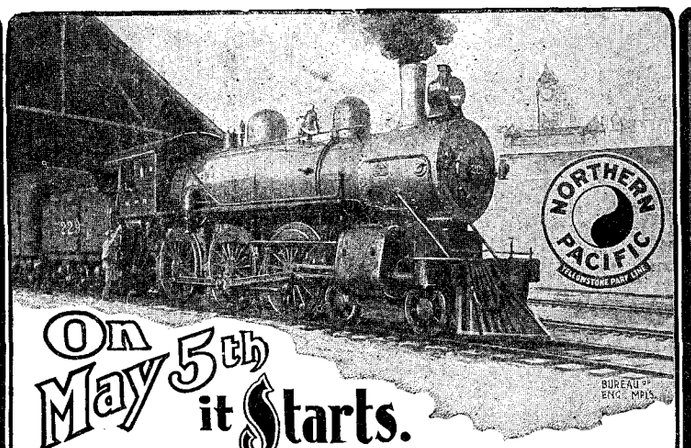

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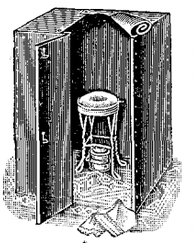

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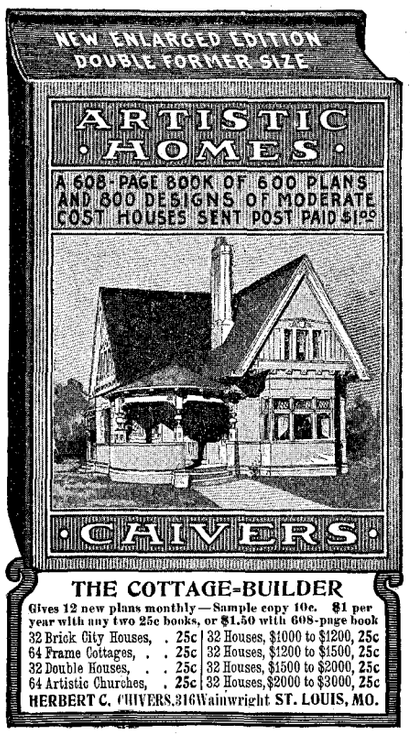
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